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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 21st March 1908.

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I.—FOREIGN POLITICS.

THE *Namai Mogaddas Habib Matin* [Calcutta] of the 9th March writes that although Turkey professes to have Persian Politics.

MAMAI MOGADDAS
HABIB MATIN,
Mar. 9th, 1908.

adopted as its guide the principle, enunciated by the Boundary Commission in course of its debate on the Frontier question, it is virtually disregardful of the same. The Turks, have, from time to time, been making encroachment upon the Persian frontiers. Hitherto, Persia did not send a single detachment of soldiers to stand against them. And from this it appears that the late Amin Pacha and the Turkish garrisons were, as it were, simultaneously invited to Iran, on the recommendation of Arfauddaula. The Wales of a recent issue also finds fault with the Persians for their silence over the Turkish expedition, noting that the evacuation of Sujibalak by the Turkish garrison was due to the intercession of the English and the Russian ambassadors and that it was not based on a moral ground nor was it the result of any opposition from the people of Persia.

The members of Parliament assure that now there is better feeling between the nation and State. But this is not a fact. That there is union between them in the true sense of the word can be known only when a detachment of three thousand well-chosen soldiers will have been sent to the Turkish frontier, under Shahzada Zillesultan, in order to arrest the approaching danger. As far as it can at present be foreseen, one can safely predict that as soon as there is union between the nation and State, the Turkish garrison will forthwith decamp from the Persian frontier.

In order to repel the Turkish expedition, it requires arms and not Commission. And now that the working of the Commission has been slightly disturbed, it is time for the Persians to safeguard their various frontiers and to call back Arfauddoula from Constantinople, lest the Turks should make fresh encroachment upon any other part of their territories. Probably, the Turks will shortly get into a scrape in reference to the question of Macedonia, and this will afford a good opportunity to the Persians to urge on their claims with regard to Arak-i-Arab and try to regain it as a matter of right. And in order to achieve all these ends, it is absolutely necessary for the nation to associate with the State without which no undertaking will possibly prove a success.

2. In noticing how the Canadian minister lately stated that Indians and Indians in Canada. Japanese were not on the same plane, because Japan was an ally of Britain, the *Daily Hitavadi* [Calcutta] of the 15th March writes:—

DAILY HITAVADI.
Mar. 15th, 1908.

The Indians have no one to look after them, so they may be oppressed by anybody and everybody. A fine illustration this of the immense difference that exists between an indigenous Government and a foreign one.

II.—HOME ADMINISTRATION.

(a)—Police.

3. Wherever a riot or disturbance takes place, writes the *Hindusthan* [Calcutta] of the 7th March, or whenever the Punitive police in India.

HINDUSTHAN,
Mar. 7th, 1908.

police report that there is a likelihood of a breach of the peace occurring in any place, the authorities send a force of punitive police there. By this means the real culprits are not always punished, though the entire village where a punitive police force is quartered, has to suffer persecution. It is of course only the Hindus who are the victims of this oppression, for Musalmans are exempted from it, but that is perhaps a special rule. This sort of persecution of a whole village for the offence of one or two persons is not altogether new in India, for according to a regulation made by Warren Hastings, all the inhabitants of a village used to be fined if a single dacoit was found among them.

DAINIK CHANDRIKA,
March 9th, 1908.

4. The *Dainik Chandrika* [Calcutta] of the 9th March says that to punish a whole village for the guilt of a few is not a new thing in British India, for Warren Hastings had passed a Regulation to that effect. It is the

Hindus alone who have been made to suffer the burden of the punitive police in Mymensingh, and in this respect only a special provision has been made.

SANJIVANI,
Mar. 12th, 1908.

5. Referring to the notice issued by Mr. G. C. Mukerjee, the Sub-divisional Officer of Arambagh (in Hooghly), calling upon one Raj Kumar Banerjee of Mogra (in Hooghly) not to deliver *swadeshi* lectures, the

Sanjivani [Calcutta] of the 12th March says, that the Magistrate's order will never be able to do any harm to the *swadeshi* cause. The paper asks the *swadeshi* to send a dozen speakers to Arambagh as a retort to the Subdivisional Officer's unjust order.

SANJIVANI,
Mar. 13th, 1908.

6. A correspondent of the *Sanjivani* [Calcutta] of the 12th March says that arrangements are being made to quarter about 500 soldiers at Kamarkhand, nine miles to the south of Serajganj, although the place is as

quiet as possible and there is no chance of a breach of the peace soon occurring there. About 60 or 70 *bighas* of arable land have, in this year of severe distress been usurped for the encampment of the force. The advent of such a large number of soldiers will make all articles of food, already sufficiently scarce and dear, still more scarce and dear. Besides, it cannot be doubted that the soldiers will in their rambles through villages commit oppressions on poor villagers.

HITAVADI,
Mar. 13th, 1908.

7. It is curious, writes the *Hitavadi* [Calcutta] of the 13th March, that only the Brahman Pandits of Sakhui village have been charged with the cost of the punitive police stationed at Anandaganj Bazar in the Mymensingh district. The Pandits have

memorialised the District Magistrate, but it is doubtful whether any notice will be taken of it.

SAMAY,
Mar. 13th, 1908.

8. Referring to the case in which a European named DuRose of Bhowanipur shot a Muhammadan through the palm of his right hand, because the latter had the audacity to demand the pay of his younger brother

Ismail, whom the *saheb* had dismissed from service, the *Samay* [Calcutta] of the 13th March observes that incidents like this can only happen in India. The number of cases like the present in which the European accused are let off without any punishment, or with only nominal punishment, has abnormally increased. It is melancholy to think that the prestige-loving rulers do not foresee to what deplorable consequences such cases of injustice must lead.

BANGAVASI,
Mar. 14th, 1908.

9. The *Bangavasi* [Calcutta] of the 14th March takes the *Englishman* to task for putting forward the theory that the person by whom Mr. Higginbotham, 'the Kushtia missionary, was lately assaulted was a Bengali.

Mr. A. C. Allen was also said to have been shot at by a Bengali; but as yet no Bengali has been caught in that connexion.

BANGAVASI,
Mar. 14th, 1908.

10. The *Bangavasi* [Calcutta] of the 14th March writes:—
Four prisoners have broken away from the police lock-up at Alipur, and the policeman who was doing sentry duty, has made himself scarce. So, nothing is wanting to justify the good name of the police!

BANGAVASI,
Mar. 14th, 1908.

11. In commenting on the recent theft from the Delhi treasury the *Bangavasi* [Calcutta] of the 14th March writes:—
The more the police are being petted, the more are thieves casting their eyes even on Government treasuries direct. Will Government post punitive police on Delhi? That is what may be expected from its present line of conduct.

BASUMATI,
Mar. 14th, 1908.

12. The *Basumat* [Calcutta] of the 14th March in a leading article draws attention to the ferocious *zulum* of the punitive police force stationed at the Anandaganj Bazar of the Sakhui village in thana Fulpur

Punitive police in the Mymensingh district.

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of the Mymensingh district. The villagers are quite innocent and so are the Brahmins who have memorialised the District Magistrate pointing out how unjustly they alone have been burdened with the punitive police tax. The authorities seem to be actuated by a *sid* which is greatly heightened when any protest is made against their action. If the object of the authorities in quartering punitive police forces in Barisal and Mymensingh be to stop the sale of *Swadeshi* articles, then it must be said that it is bound to be frustrated.

13. Referring to the death of one Krishna Chandra Basu of Kidderpore DAINIK CHANDRIKA

Suspicious death of a respectable man of Kidderpore.

under conditions which are said to create strong suspicion of foul play on the part of the police, the matter being at present under judicial enquiry by

DAINIK CHANDRIKA

Mar. 14th, 1908.

Maulvi Muhammad Abdulla, the Police Magistrate of Alipore, the *Dainik Chandrika* [Calcutta] of the 14th March says that the police is trying to prove that Krishna Chandra committed suicide with a certain drug which was found in his pocket before his death. But Krishna Chandra was under arrest on a suspicion of theft, and why did not the police search his clothes when he was arrested? Why were his relatives informed of his death 13 or 14 hours after its occurrence and after a *post-mortem* examination had been held over the dead body? It is a serious matter and should be considered by the press as affecting everybody in the country.

14. The *Hindusthan* [Calcutta] of the 14th March gives the following facts of a case which is under inquiry by M.

A case of suspicious death in a thana. Muhammad Abdulla, Deputy Magistrate, Alipur.

HINDUSTHAN,

Mar. 14th, 1908.

On the 6th March last, one Krishna Chandra Basu, a respectable youth employed as an electric fitter in the firm of Messrs. R. K. Dass and Co. of Bhawanipur, had occasion to go to the Nasipur *Rajbati* at Chowringhee on business connected with his firm. On the same day a theft from the *Rajbati* was reported to the police. Acting on the information of a boy-servant of the *Rajbati*, who alleged that Krishna had been to the room from which the things had been stolen, the Inspector of the Bamunbustee thana took Krishna to the thana, but subsequently let him off, disbelieving the boy-servant's allegations. After that on the 9th March, Krishna Babu before leaving for his office accounced that he would be late in returning home because of a festive gathering he was to join. He did not return that night. And on the 10th March, two Sub-Inspectors of Police appeared at Krishna Babu's premises and with the assent of his brother who happened to be in, searched the rooms. Failing to find the stolen article, the police officers returned to the Watganj thana with Krishna Babu's brother, asking him *en route* if Krishna Babu had been a victim of epilepsy and ultimately telling him that he was dead. It appeared that on the evening of the 9th instant, Krishna Babu had been escorted to the thana and after having been kept waiting there for a time had been put into a carriage preparatory to going home in company with the police. As soon as he got into the carriage Krishna Babu began to show a tendency to vomit, and was accordingly lifted out of the carriage. His condition thereafter grew worse and while on his way to hospital in an ambulance he died. His pockets, among other things have been found to contain three hard white substances and the police hold these to have been poison wherewith Krishna Babu committed suicide. But even admitting that, why were Krishna Babu's relatives not told of his death for 13 or 14 hours, until the *post-mortem* examination had been performed on his corpse?

15. The *Howrah Hitaishi* [Howrah] of the 14th March is sure that as a HOWRAH HITAISHI,

The Subdivisional Officer of Arambagh and the swadeshi. result of the notice issued by Mr. G. O. Mukerjee,

Mar. 14th, 1908.

the Subdivisional Officer of Arambagh (in Serampore), on Rajkumar Banerjee, a *swadeshi* preacher of Moyal (in Serampore), forbidding him to deliver *Swadeshi* speeches, the *swadeshi* will flourish all the more in that subdivision, and the Magistrate's anti-*swadeshi* zeal will get him a promotion.

16. The *Daily Hitavadi* [Calcutta] of the 15th March hopes Govern-

The Pioneer's suggestion and the Arms Act. ment will not accept the *Pioneer's* recent suggestions to pay surprise visits to licensed possessors of fire-arms to see if they actually keep the weapons

DAILY HITAVADI,

Mar. 15th, 1908.

in their own custody, or lend them to others who commit outrages like those on Messrs. Allen and Higginbotham. The strictness with which the Arms Act

is now enforced has already made it impossible for people to keep fire-arms. And besides, men who do not shrink from taking others' lives are sure to get possession of fire-arms from licensed sellers of those articles with the assistance of Eurasians.

DAILY HITAVADI,
Mar. 15th, 1908.

DAILY HITAVADI,
Mar. 15th, 1908.

NAVASAHTI,
Mar. 17th, 1908.

NAVASAHTI,
Mar. 17th, 1908.

NAVASAHTI,
March 18th, 1908.

ANUPILAN,
Mar. 6th, 1908.

ANUPILAN,
Mar. 6th, 1908.

17. A correspondent of the *Daily Hitavadi* [Calcutta] of the 15th March complains that thefts have been for some time past seriously rife in the Panchanantola, Kourar Bagan, and Kali Kundu's Lane quarter of Howrah.

18. In referring to the insufficiency of the gratuity of a hundred rupees recently sanctioned for the widow of Rajani Kanta Das, who is alleged to have died as the result of injuries inflicted on him by a policeman during the late Beaton Square riots, the *Daily Hitavadi* [Calcutta] of the 15th March writes sarcastically that it is afraid lest for this sum of Rs. 100 other men should be tempted to yield up their lives during future riots.

19. The *Navasakti* [Calcutta] of the 17th March write that the charges for punitive police which are now being quartered anywhere and everywhere form a new source of income to the *Fringhee* which he is glad to have as a set off to his loss he is suffering on account of the boycott. It should however beware of taxing too far the capacities of the people who without objection pay up the regular taxes.

20. The *Navasakti* [Calcutta] of the 17th March says that tigers are committing great depredations at Pilajanga and other villages within the subdivision of Bagerhat.

Tigers in Bagerhat. Some boys have been killed by the brutes and the people who are unarmed cannot protect themselves.

21. The *Navasakti* [Calcutta] of the 18th March says that nearly one thousand Hindus representing the Hindu population of Peshawar waited on the Chief Commissioner and the Deputy Commissioner of the place on two successive days. They complained of daily loot in the market and dacoity in houses, and prayed for additional police guard in the town. But all their efforts were in vain. The Superintendent of Police severely rebuked Ram Lal, the leader of the party, for creating an agitation among the local Hindus in the matter, and threatened them with deportation across the Indus.

(b) — Working of the Courts.

22. Referring to the sentence of two years' rigorous imprisonment passed on Khura Singh, a police constable of Rangoon and formerly a soldier with a good record, for assaulting Mr. Turner, the *Anusilan* [Calcutta] of the 6th March, observes that the plea that the accused being first struck by Mr. Turner had to strike back in self-defence, was disbelieved by the Judge. This is the result of raising one's hands against a European. But if a native is kicked to death by a European the latter is at most fined ten rupees.

23. The *Anusilan* [Calcutta] of the 6th March, complains of the way Mr. Jack, the Subdivisional Officer of Barh (district Patna), behaved himself while trying a case pending in his court. After hearing the case till 7 O'clock in the evening, Mr. Jack rose for dinner and told the barrister who appeared for the defence, that he would take up the case after dinner and that the cross-examination of thirteen witnesses for the prosecution would have to be finished that day even if the hearing were continued till midnight. But the barrister who was feeling unwell left the court after informing his clients of what the Magistrate had told. When Mr. Jack returned and found the barrister gone, he asked the accused to grossly abuse the barrister and never to bring such a lazy lawyer to his court. The case had to be postponed; but the next day the barrister refused to appear before Mr. Jack. On application by the accused, the District Magistrate of Patna transferred the case to another file without even calling for Mr. Jack's explanation. From this it is evident that the District Magistrate had not a favourable opinion of Mr. Jack.

24. After reporting the failure of the appeal by the persons convicted of assaulting the Lazarus brothers, the *Anusilan* [Calcutta] of the 6th March remarks that there is no cause of surprise, for in a dispute between the white and the black, the white is to be always victorious.

25. In the course of his explanation in response to the rule issued by the High Court in a certain appeal, writes the *Hindusthan* [Calcutta] of the 7th March, the District Judge of Rajshahi made some remarks for

The High Court's censure on the District Judge of Rajshahi. which the High Court censured him. The same thing happened some years ago in connection with the case against the Natore Raj, in which Mr. Phillips, the then Magistrate of Rajshahi, committed an act of injustice. But the Government did not punish Mr. Phillips, and encouraged by this, he persecuted Maharaja Surryakanta Acharyya Chaudhuri. Civilians can never be restrained by any censure passed by the High Court.

26. Referring to the dismissal by the District Judge of the 24-Parganas of the application made by the first mother-in-law of Justice Mukerjee's daughter, praying to be appointed as the guardian over the girl, the *Sandhya* [Calcutta] of the 12th March writes:—

The Judge knew full well that by postponing the trial of the case about the guardianship till after the wedding, he practically refused to entertain the application. But then the thing is that Justice Mukerjee holds a high office, and besides, the *feringhees* are very pleased if they find any internal quarrel among us. What the Judge did was, therefore, just like cutting the roots of a tree and then watering it on the top.

27. Condemning the sentence of fine passed upon Nalini Mohan Sinha, Dwijendra Narayan Ray and Krishnendra Narayan Ray for having assaulted a police constable who had refused to get a carriage and to take a wounded woman to hospital, and had insulted the accused, the *Sanjivani* [Calcutta] of the 12th March writes:—

Who does not know that police-constables neglect their duty and that they use ungentlemanly language towards anybody who may try to explain their duty to them? It was out of pity for the wounded woman that the young men asked the constable to fetch a carriage, and he ought to have complied with the request rather than abuse them. It is but natural that the accused should lose their temper at this and give the constable a blow or two. The Magistrate ought to have let the young men off with a warning. By the way, the Magistrate said nothing to the constable who had neglected his duty.

28. The *Hitavadi* [Calcutta] of the 13th March wants to know what amount of compensation Mr. Sunder, the Settlement Officer of the Sunderbans, paid to the widow of the coolie whom he put to death, as it is on the strength of the "sufficient compensation" which he is said to have paid that the Sessions Judge of the 24-Parganas thought it unnecessary to refer his case to the High Court for enhancement of the light punishment of a fine of Rs. 10 which had been inflicted on him.

29. Referring to the case which was recently brought against some servants of Babu Rash Vehari Mandal of Madhipura and which was permitted to be compromised after a great deal of trouble and harassment to him, the *Hitavadi* [Calcutta] of the 13th March expresses its surprise that Sir Andrew Fraser has not yet noticed the high-handed dealings of the *husurs* of Madhipura, at whose hands Babu Rash Vehari has suffered so much.

30. The *Samay* [Calcutta] of the 13th March says that Mr. R. E. Jack, Subdivisional Officer of Barh, rivals his namesake in Barisal in his arbitrary conduct. He holds his Court till long after nightfall and thus puts the pleaders and parties to great hardships. He recently behaved very disgracefully by abusing a barrister in filthy language for no other reason than that the latter refused to conduct the case of his client till midnight in his court. Such

Anusilan,
Mar. 6th, 1908.

Hindusthan,
Mar. 7th, 1908.

Sandhya,
Mar. 12th, 1908.

Sanjivani,
Mar. 12th, 1908.

Hitavadi,
Mar. 13th, 1908.

Hitavadi,
Mar. 13th, 1908.

Samay,
Mar. 13th, 1908.

a worthy official should instantly be relieved of his present duties. Is he a relation of the notorious Mr. Jack of Barisal?

BANGAVASI,
Mar. 14th, 1908.

31. In noticing how Mr. Chapman lately declined to enhance

The Sunder case.

Mr. Sunder's fine of Rs. 10 for having killed a coolie, because Mr. Sunder had compensated the

coolie's widow, the *Bangavasi* [Calcutta] of the 14th March writes:—

Will this explanation be of avail before the king of kings?

32. The *Tamakita* [Tamluk] of the 14th March writes as follows about Babu Rakhal Das Chatterji, late Subdivisional Officer of Tamluk:—

Babu Rakhal Das Chatterji, Subdivisional Officer of Tamluk,

Rakhal Babu's *hakimi* temper was specially conspicuous at court. Neither the public, nor any subordinate or pleader expected civil treatment at his hands, and whoever approached him exposed himself to the risk of being insulted by him. If anybody appearing before him as defendant or witness ever came back without being insulted, he accounted himself as specially fortunate. He had an extraordinary sense of privilege. As he was too much intimate with rich folks, nobody expected justice from him. His too great intimacy with the Raja of Mahisadal is an instance in point.

33. "Is there none to take notice of the pranks played by these actors (viz., the Civilians)? exclaims the *Hitavarti*

Mr. R. E. Jack Sub Divisional Officer Bark.

Mr. Jack of Barisal who has acquired a wide

reputation in India by virtue of his various actions, Mr. R. E. Jack, Sub-Divisional officer of Bark also has now begun to gain distinction, as if there is a special virtue attaching to the very name of "Jack." As reported in the *Bihar Bandhu* of a recent issue, the Sub-Divisional Officer keeps on hearing cases even till after sun set, to the great inconvenience of the legal practitioners appearing before him in their professional capacities and recently a barrister had to discontinue working in his court, on the Magistrate's intimating a desire to sit till midnight to finish the examination of the witnesses in a case under trial.

34. The *Hitavarti* [Calcutta] of the 15th March ironically says:—

Presidency Magistrate, Mr. Kingsford. Really, we are quite enamoured of Mr. Kingsford.

day in letting off a blind boy beggar who was arraigned before him on the charge of begging alms, only after making him and his uncle enter into a recognizance for good behaviour for a year.

35. While approving of the lenient sentence passed on Mr. Daniel, a

Sentence on Mr. Daniel, a Post-master of Mandalay who was accused of postmaster of Mandalay. embezzlement, the *Daily Hitavadi* [Calcutta] of the 16th March asks whether a similar sentence

would have been awarded to a black charged with a like offence.

36. Referring to the sentence of fine passed on two young men, Nalini

Mohan and Dwijendra Narayan, for having obstructed and assaulted a policeman while in the execution of duty, a correspondent to the *Sandhya* [Calcutta] of the 16th March says, that Mr. Salam,

the Third Presidency Magistrate of Calcutta, who tried the case, passed this unjust sentence on the accused, although the tutored witnesses produced by the police all broke down in cross-examination. It is perhaps in the hope of obtaining promotion that the Magistrate did this.

(c)—Jails.

37. Referring to the allegation made by Pindi Das, the Editor of the

Jail authorities and European *India* newspaper who is at present undergoing imprisonment for sedition, that European prisoners

receive better treatment than Indians, the *Daily Hitavadi* [Calcutta] of the 16th March says that such partiality on the part of

the authorities is making the people lose all respect for them.

38. The *Navasakti* [Calcutta] of the 17th March narrates the prison experiences of Pindi Das. friend, who lately saw him. He has to assist in preparing chiks and in doing this work he often gets his fingers cut. The treatment of Indian prisoners at both as to diet and work is harder than that meted out to Europeans, who generally do writing work and prepare envelopes. Pindi Das complains that it is not the work he minds, but the evil company he has to keep.

NAVASAKTI.
Mar. 17th, 1908.

DAILY HITAVADI,
Mar. 18th, 1908.

39. The *Daily Hitavadi* [Calcutta] of the 18th March writes :—

The advantages of the passed students of the Sibpur Engineering College. If it is a fact that students passing the final examinations of the Sibpur Engineering College are not given employments in Eastern Bengal, why is not a separate Engineering College started there? Again, passed students of the Sibpur Engineering College have to pass a further test in riding, but there are no arrangements to teach them how to ride. It is hoped that the College authorities will remove this inconvenience of the students.

DAILY HITAVADI,
Mar. 18th, 1908.

40. The *Daily Hitavadi* [Calcutta] of the 18th March narrates the incidents which occurred at the Presidency College on the 5th March last when some students of the M.A. class of that college are said to have been insulted by a durwan, and the students thereupon went to Mr. James, the Principal, and complained against the man. The Principal, it is said, behaved very rudely towards the students. The writer adds the following observations :—

What a fine illustration this of the good manner of the learned and experienced Principal of the Calcutta Presidency College! The parents and guardians of students send them to this college at great expense expecting that it is this gentleman who will teach them manners. This is one of the many instances of how the white lords behave towards our people. A durwan said: "Chup rao tum" to the M.A. class students, but the worthy Principal saw nothing unbecoming in this on the part of the durwan. If the students, instead of complaining to the Principal, had taught the durwan a lesson, then the Principal would surely have lost his temper and punished them. Now the students have got the fitting reward due to their patience and self-control. What can be a more melancholy affair than this? But one redeeming feature of this incident is the lesson which the students must have learned that though they had been grieved at the insult of the durwan, the conduct of the Principal made them forget that result. Henceforward they will not be slow to realise that there is very little difference between the conduct of the illiterate men in this country and that of educated but low-class *sahibs*.

HITAVADI.
Mar. 18th, 1908.

41. The *Hitavadi* [Calcutta] of the 13th March says that the questions in Mathematics at the last Entrance Examination were somewhat stiff and therefore some consideration should be shown to the examinees in this Jubilee Year of the University, specially as degrees have been showered so lavishly on the occasion.

BANGAVASI.
Mar. 14th, 1908.

42. In discussing the recent Government Resolution on the progress of education in Bengal, the *Bangavasi* [Calcutta] of the 14th March writes that until teachers of the lower classes of schools are better paid than now no improvement in education is to be looked for. The methods of imparting technical education which now obtain are quite ill-adapted to the needs of the country. Education in this country in all its branches now suffers from what may be called a spirit of foreign-ness which must be removed before any real progress will be possible.

SANDHYA,
Mar. 14th, 1908.

43. The *Sandhya* [Calcutta] of the 14th March narrates how certain M. A. students of the Calcutta Presidency College in seeking to get an interview with the clerk of that college on a day on which the Entrance Examination was being held at the college, were rudely refused admission by the durwan on duty at the college staircase and how subsequently on complaining

about the matter to their Principal, he after keeping them waiting for an interview for an unduly long time, dismissed the matter as too trivial for his interference:—

In commenting on the foregoing incidents the paper writes that the students had the remedy in their own hands. The education which these lads now receive inculcates a slavish spirit in them. They should join the National College.

DAILY HITAVADI,
Mar. 16th, 1908.

Chair of Economics in the Calcutta University.

DAILY HITAVADI,
Mar. 16th, 1908.

Convocation address of the Vice-Chancellor of the Calcutta University.

44. The *Daily Hitavadi* [Calcutta] of the 16th March is glad that the Government of India has sanctioned an annual grant of Rs. 10,000 for the establishment of a chair of Economics in the Calcutta University.

45. Referring to the convocation address of the Hon'ble the Vice-Chancellor of the Calcutta University, the *Daily Hitavadi* [Calcutta] of the 16th March says that

it is needless for Dr. Mukerjee to exhort the students to be loyal, for no Hindu student is

disloyal. But it is impossible for Indian students to love Englishmen as Dr. Mukerjee does, and it is Englishmen themselves who are responsible for this. Dr. Mukerjee asked the students not to take an active part in politics, and the paper also approves of the advice, but at the same time refers Justice Mukerjee to what European students do. Do not European students mix in political agitation? Then again it is not at all proper that students should take no part in politics; for the students of to-day will be grown-up men ere long, and hence it is necessary that they should have an intimate knowledge of the affairs of their country.

NAVASKTI,
Mar. 17th, 1908.

Dr. Mukerjee's Convocation address.

46. There are some big people, writes the *Navaskti* [Calcutta] of the 17th March, who seem to be very anxious about the welfare of the students. These men never miss an opportunity for advising students not to

take part in politics. Their conduct is not much unlike that of the old tiger who offered a golden bangle to passers-by, so that it might get them near it and kill them. The Vice-Chancellor of the Calcutta University preached out a long sermon to the students explaining to them the danger of mixing in political agitation. But does Dr. Mukerjee honestly believe all that he said? The students, however, are more than a match for him, and they do not care for the advice of men like him, though such men may hold high offices under the Government. Who is Dr Mukerjee to tell the students how they should love their country and devote themselves to the *swadeshi* cause? He can, of course, advise them as to the best way of obtaining titles and honours from Englishmen. Dr. Mukerjee asks the students to keep away from politics. But the furtherance of the *swadeshi* cause and the attending of *swadeshi* meetings do not come under the category of politics. What is understood by politics in England is not the same in India. There is, practically speaking, no politics in India, and whatever the students do here can never have anything to do with politics.

DAILY HITAVADI,
Mar. 18th, 1908.

The Dupleix College incident.

47. Referring to the misunderstanding which has arisen between the authorities of the Dupleix College, Chandernagore, and the students and the public of the place, owing to the neglect of the College authorities to punish a durwan who had maltreated a boy, the *Daily Hitavadi* [Calcutta] of the 18th March observes that the Director and Governor ought not to have been indifferent to the matter. Have the brave French people fallen so low that they do not hesitate to keep the peace in an educational institution with the help of the police? It appears that a bureaucracy has been established at Chandernagore instead of a democracy.

DAILY HITAVADI,
Mar. 18th, 1908.

The Viceroy's Convocation speech.

48. Commenting on the speech delivered at the last Convocation of the Calcutta University by His Excellency the Chancellor, the *Daily Hitavadi* [Calcutta] of the 18th March says that the speech contains very little that is interesting. If even a hundredth part of the sympathy which is to be found in the speech for indigenous arts and industries were shown in practice, much of the present discontent would disappear.

(e)—Local Self-Government and Municipal Administration.

49. The *Mihir-o-Sudhakar* [Calcutta] of the 13th March censures the Hindu Commissioners of the Calcutta Municipality for not taking any trouble to see that the areas under their care, and particularly the adjoining

Commissioners of the Calcutta Municipality. areas of the city, are properly cleaned, lighted, etc., and says that the Hindu contractors of the Municipality rob most of the money of the rate-payers.

50. The *Prasun* [Katwa] of the 13th March says that great water scarcity prevails all over the Burdwan district. But the Water scarcity in the Burdwan district. attention of the zamindars or of Government has not yet been directed to the question. The

indifference of the Maharaja of Burdwan in this matter is unpardonable. The Government should compel the zamindars and talukdars to accept loans from it and with the money to re-excavate the tanks. Considering that neither Government nor zamindars would come forward with the money required for the purpose, the method suggested above appears to be the only resource left.

51. The *Pallivarta* [Bongong] of the 14th March writes: The bridge over the Ichamati at Bongong used to be formerly A Municipal complaint. opened twice for the passage of boats, but for some time past, it is being opened only once at 10 A.M., to the great inconvenience of the boats as well as the people who are in a hurry to go to the courts.

52. A correspondent of the *Pallivarta* [Bongong] of the 14th March A pound complaint. complains that the lessee of the pound at Anchra village in the Sarsa thana in Bongong, levies illegal exactions on people whose cattle have been impounded. A number of debauchees go about seizing cattle and getting rewarded for impounding them.

53. The *Pallivarta* [Bongong] of the 14th March quotes official statistics The public health in Jessor. to show how between 1900 and 1904, the total mortality in Jessor has been so heavy as 290,961, and how the birth-rate in that district has also been simultaneously declining and then goes on to bespeak the attention of Government to the urgent necessity of re-excavating the silted up rivers of the district, notably the Bhairab, if it wishes to arrest this gradual deterioration of the population.

54. A correspondent of the *Daily Hitavadi* [Calcutta] of the 15th March A Municipal complaint. complains that in the Howrah Municipality, the streets of the town are not watered, except in the European quarter and round the Municipal office, although a staff of men and carts are maintained out of the Municipal funds for this purpose.

55. The *Hitvaria* [Calcutta] of the 15th March writes that, while the The increase in the rate of house-rent in Calcutta. rate of the house-rent in Calcutta is being abnormally increased, nothing is being done to improve the sanitation of the town. Over and above this, the collection is generally made from the native quarters, but is largely spent on those peopled by the foreigners. The paper remarks that even so are the virtues (characterizing the authorities) now-a-days and ironically says that it is not known how much more they will add to the comfort of the rate-payers.

(f)—Questions affecting the land.

56. The *Mihir-o-Sudhakar* [Calcutta] of the 13th March publishes what An open letter to the Lieutenant-Governor of Eastern Bengal and Assam. appears to be an open letter and petition to the Lieutenant-Governor of Eastern Bengal and Assam from the cultivators of Mechpara Goalpara. In

this the petitioners complain of rack-renting, excess realisation, etc., by their zamindars and their Manager, Nilkanta Chatterji, and other *amla*. Four cases of such oppression are also cited, in which the following men are concerned:—Niasha Shaikh of Sangabhitia, Abdur Rahim Sarkar of Thengpushi, Shaikh Fazar Muhammad of Satsimla and Dur Mamud of Beltali.

MIHIR-O-SUDHAKAR,
Mar. 13th, 1908.

PRASUN,
Mar. 13th, 1908.

PALLIVARTA,
Mar. 14th, 1908.

PALLIVARTA,
Mar. 14th, 1908.

PALLIVARTA,
Mar. 14th, 1908.

DAILY HITAVADI,
Mar. 15th, 1908.

HITVARIA,
Mar. 15th, 1908.

MIHIR-O-SUDHAKAR,
Mar. 15th, 1908.

(g)—*Railways and Communications, including Canals and Irrigation.*

PALLIVASI,
Mar. 11th, 1908.

The projected Hooghly-Katwa
Railway.

BASUMATI,
Mar. 14th, 1908.

Complaints against the Traffic
Office of the Assam-Bengal Rail- Assam-Bengal Railway:—

BIHAR BANDHU,
Mar. 14th, 1908.

New sanction for the extension
of railways in India.

HITVARTA,
Mar. 18th, 1908.

have spent on stamping out famine and plague even half, much less one-third of the amount which they spend so open handedly practically to add to the stock of the English merchants, a considerable number of lives would have been saved in the country.

DAILY HITAVADI,
Mar. 18th, 1908.

60. The *Hitvarta* [Calcutta] of the 15th March also writes in almost identical terms on the subject.

61. A correspondent of the *Daily Hitavadi* [Calcutta] of the 18th

A Railway complaint.

March says that great inconvenience is caused to female passengers at the Teesta Station on the Eastern Bengal State Railway, for want of separate latrine arrangements. There should be an overbridge for crossing the railway line to go to the bazar.

(h)—*General.*

HINDUSTHAN.
Mar. 7th, 1908.

62. The *Hindusthan* [Calcutta] of the 7th March considers that it is due to the discussion made in the Parliament about the

The Zakka Khel war.

Zakka Khel war that the war was brought to an early close. The Parliament was astonished to learn that about ten thousand soldiers were engaged in putting down the Zakka Khels, who numbered only four thousand. The expenses will, of course, be borne by India. The Indian authorities have been censured by the Parliament for having entered on a war without its consent.

HINDUSTHAN.
Mar. 3rd, 1908.

63. The British public has at last been able to know, writes the *Hindusthan* [Calcutta] of the 3rd March, that the police of this country do not commit oppression unless they are encouraged by the higher officials, and that the officials are in their turn encouraged by the Government. Mr. Morley has ordered that henceforth political prisoners shall not be handcuffed. But there should be a reform in the treatment they receive in jail, for they can be made to suffer great hardships even if they are sentenced to simple imprisonment. The authorities in India can, if they like, defy a hundred Morleys, and this the Secretary of State would do well to keep in mind.

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64. Referring to a rumour that Mr. Miller will become Lieutenant-Governor of Eastern Bengal and Assam during the absence of Sir L. Hare on leave, the *Sanjivani* [Calcutta] of the 12th March says that whoever may become the ruler of the new province, there will be no peace in it, so long as the authorities do not take courage to re-unite the two Bengals.

SANJIVANI,
Mar. 12th, 1908.

65. The *Sanjivani* [Calcutta] of the 12th March says that the four Bengali youths, who were sent to England by the Government to study agriculture in the Cornwall Agricultural College and have returned after finishing their education in that college with distinction, have entered Government service, one on Rs. 250 and three on Rs. 150 each. On the other hand, a number of Europeans, who have got no degree from any Agricultural College, have been appointed at Bhagalpur on a salary of Rs. 400 each with prospect to rise to Rs. 1,000. Is such differential treatment calculated to keep the Bengalis satisfied.

SANJIVANI,
Mar. 12th, 1908.

66. The *Sanjivani* [Calcutta] of the 12th March has the following:—

SANJIVANI,
Mar. 12th, 1908.

The project of dividing the Mymensingh district into two parts has been under consideration for a long time. The subject has already been widely discussed and agitated on. After the partition of Bengal many people thought that Government would not create a new excitement in people's minds by partitioning the district. This mistake has been removed. Government will divide the district into two parts and establish the head-quarters of both in the present town of Mymensingh.

Government's conduct has created the idea in men's minds that what Government has desired to do, it will do, and that it is useless to protest and agitate in this matter. Still we are going to give our opinion in the matter from a sense of duty.

(1) The district is vast and is inhabited by nearly 40 lakhs of people. It, therefore, entails great hardship and inconvenience on people living in its remote parts to come to its head-quarters and transact business there. This was one of the main arguments by which the partition of the district used to be supported. But by proposing the establishment of the head-quarters of both districts at one and the same place, Government has itself refuted that argument. Government has said that the inconvenience will be soon removed by opening a number of small railway lines. It is not, therefore, necessary to partition the district on the ground of this inconvenience.

(2) The second point is administrative convenience. The executive administration and the administration of justice of such a vast district cannot be properly carried on by one Magistrate and one Judge. The Magistrate and the Superintendent of Police cannot inspect the remote parts of the district. Those who are acquainted with the ins and outs of a district administration, attach little value to this argument. The real work of administration and inspection of the mufassal is carried on by Subdivisional Magistrates. The District Magistrate keeps an eye on them and personally looks only to matters of special importance. This administration of districts has been carried on in this manner for nearly a century, and we are not aware that it has ever suffered owing to the District Magistrate not being able to be personally present at every place. The same thing may be said about the police. There are the Inspectors over the Sub-Inspectors, and there is the Superintendent to keep an eye on both and he has now got two or three assistants also. Those who know the real facts about the administration of this district know also that the establishment of Subdivisions in such parts of it as formerly used to be infested by bad characters has secured good government in them. The administration never suffers if only the Subdivisional Magistrate is a competent man. In spite of this, even if it is admitted that the pressure of work is too much on one District Magistrate, the services of an additional Magistrate may be permanently engaged just as they have been (temporarily) engaged at present. The same thing may also be said about the Judge. Even now two Judges are administering justice and the work is going on very smoothly. Another thing may be remembered in this connection. We hear that Government intends to separate judicial and executive functions.

If so, that is, if the Executive Branch of the Government is relieved of its judicial duties, the Magistrate's work will be reduced by half. And then it will not be necessary to keep two Magistrates. It is rumoured that Government will soon put the scheme to test. Why not begin the test in the Mymensingh district?

(3) We shall now point out the harm that the proposed partition of the district will do. The first thing is—unnecessary increase of expenditure. Government should calmly consult its sense of righteousness as to whether it is justified in spending in this manner the money which is, as it were, the life-blood sucked out of the poor inhabitants of this country. A district's expenditure is not small. Firstly, many lakhs will have to be spent on buildings, etc., in the new district. Next, it is needless to say how much additional cost will be annually increased for separating the Judiciary, the Executive, the Treasury, the Jail, the Collectorate, the work of mutation of names, the Excise Department, the Registration Department, the Police, the Municipality, the District Board, the Schools, the Public Works Department, etc., of the new district. For want of funds, Government has left many works of public utility undone, and is being unable to give relief in famine-time or make provision for the education of the people. People are suffering intensely for want of water-supply, no improvements are being effected in methods of agriculture; but Government cannot turn its eye to this direction for want of money. In this state of things will it not shrink from wasting the life-blood of the poor people in this manner?

It is not only that public money will be wasted, the expenses of the private persons also will be greatly increased. If the district is divided into two parts, the estates of many zamindars and even talukdars of the Mymensingh and Alapsingh parganas will fall into both, necessitating on their parts the maintenance of pleaders and mukhtears and the payment of revenue in both. Their expenses will thus be greatly increased. But they will get no benefit in return.

In this manner from whatever point the question may be viewed, the proposed partition of the district is not found to be beneficial in any way, but rather injurious to it. Government may think that when the 40 lakhs inhabitants of the district are almost all silent over the matter, it must be considered that they acquiesce in the scheme of partition. But such thought on the part of the Government is nothing but self-deception. Of the 40 lakhs so many as 30 lakhs are illiterate cultivators. They have not received any information about the proposed partition. It is needless to say how great is the Government's responsibility under these circumstances.

OUR SUGGESTION.

If it is the intention of the Government to carry on the work of administration of this vast district with greater efficiency, we shall make a suggestion for the consideration of the Government. We have said before that it is only by the judicious provision of subdivisions that the executive and judicial administration of a district is improved. The creation of new subdivisions in Tangail and Netrakona bears out our contention. We know that certain parts of Kishoreganj, Netrokona, Jamalpur and the Sadar (subdivision) are still in a misgoverned state owing to their remoteness. For this reason it is necessary to establish two more subdivisions in the district. We propose that a subdivision should be formed with portions of Netrokona, Kisoreganj and Sadar (the portion lying on the east bank of the Brahmaputra), and another with the northern part of Tangail and the south-western part of Jamalpur. We can confidently say that this will secure greater efficiency and better order to the administration of the district than the proposed partition. And yet it will cause very little increase of expenditure. Even now the services of two (Subdivisional) Officers have to be generally engaged in both Tangail and Kishoreganj. If the limits of these subdivisions are reduced, it will no longer be necessary to keep two officers in each of them. The establishment of the two additional subdivisions will thus cause very little increase of expenditure. It will, nevertheless, give a large impetus to the cause of good government, education, trade, etc., in the mafassal. It is hoped Government will give to this suggestion the consideration it deserves.

67. The *Hitavadi* [Calcutta] of the 13th March writes:—

We have all along observed how our generous-hearted Government has not scrupled to act unjustly whenever it was necessary to safeguard the interests of Lancashire. Directly some mills were started in Bombay, an excise tax was levied on cotton goods manufactured in this country. Then came the *Swadeshi* movement and Indian cotton goods began to command an extensive sale. The rulers, though they professed lip-sympathy with the movement, were yet greatly pained inwardly at its success. How to stay the progress of Indian arts and manufactures was the problem which began to occupy their thoughts and the present Factory Commission is the result.

HITAVADI,
Mar. 13th, 1908.

Our rulers as well as European merchants are very careful to save appearances. When they are actuated by selfish motives they invent some artifice to carry out their purposes. Thus they have raised the cry that the mill-hands are subjected to great hardships in this country. No sooner was the cry raised than action was taken and the Factory Commission was appointed. The real object is to prevent the manufacture of Indian cotton goods at a cheap cost, but it is professed that the Factory Commission proposes to relieve the sufferings of Indian labourers. How is it that the Government which did not hesitate to indirectly sanction slave trade in Assam by passing the Coolie Act, is so impatient at the sufferings of the Indian labourers? The public will conclude, in spite of all that the rulers may say to the contrary, that Government favoured the tea-planters of Assam because they were Europeans.

The manner in which the Factory Commission is holding its enquiries makes it probable that the cotton mills in this country will be great losers. If children one year or one-and-a-half year old are not allowed within the walls of the factories, then their mothers also will not be able to work therein. This is a serious matter. A strong protest should be made against such rules. If it be said that protests will not be effective, still they should be made if only to give no opportunity to the authorities to say that the Indians have no objection to the new provisions.

68. Referring to the refusal of the District Magistrate of Etawah to examine the witnesses named by the gentlemen who were sought to be implicated in the Etawah conspiracy, the *Hitavadi* [Calcutta] of the 13th March writes:—

HITAVADI,
Mar. 13th, 1908.

It is unworthy of belief that Khalil, the accused in the case who has absconded, is the principal accused. He must have been a tool in the hands of others. We are not surprised at this refusal of the Magistrate. The authorities did not hold an open enquiry nor could they arrest Khalil; further, they have refused to examine those witnesses who could unravel the mystery. What the public will infer from these circumstances may well be imagined. His Honour Sir John Hewett ought to know that secrecy can only intensify the mischief.

69. The *Samay* [Calcutta] of the 13th March says that by re-instating Babu

A re-instatement by Sir Lance-
lot Hare.

Baikuntha Chandra Basu, the copyist who had been dismissed by Mr. Cargill, District Judge of Barisal, because his son was found selling pictures of Bepin Chandra Pal and other patriotic leaders, His Honour Sir Lancelot Hare has somewhat reassured the minds of the people of Eastern Bengal.

SAMAY,
Mar. 13th, 1908.

70. The *Soltan* [Calcutta] of the 18th March sarcastically notices that the European girls and widows in the Telegraph Department have resolved to appoint European girls and widows of age from 18 to 30 as signallers in the General Post Office and the Howrah Post Office, and that only such widows need apply as have no children and are not burdened with a family. Moreover, candidates must apply personally to the Superintendent of the Department.

SOLTAN,
Mar. 13th, 1908.

71. In reporting the circumstances under which some members of the The Zakka Khel expedition.

Afidi *jirgah* recently looted Peshawar City, the *Bangavasi* [Calcutta] of the 14th March writes:—

BANGAVASI,
Mar. 14th, 1908.

How then has the expedition been successful? What has India spent 12 lakhs' worth of her heart's blood for?

BANGAVASI,
Mar. 14th, 1908.

BASUMATI,
Mar. 14th, 1908.

BASUMATI,
Mar. 14th, 1908.

72. The *Bangavasi* [Calcutta] of the 14th March in noticing the situation about the strike of the telegraph peons, asks "Is there nobody to take parental care of the peons? Is the Lieutenant-Governor enjoying the fun only?"

73. Referring to the prosecution of a Urdu paper of Bomboy for publishing obscene publications in Bengal, an obscene poem the *Basumati* [Calcutta] of the 14th March writes,—

In Bengal perhaps the publication of obscene writing is not a criminal offence; otherwise Bengali almanacs and advertisements could not indulge in objectionable language so freely.

74. The *Basumati* [Calcutta] of the 14th March writes as follows:—

"The Morley phonograph." The *Amrita Bazar Patrika* says that Mr. Morley is a phonograph. There is truth in this statement no doubt, but with this Morley-phonograph one can sing none but official tunes.

If even the whole of India raises a cry, it goes for nothing. The wails of the Indians are first converted into joyful hurrahs in the official manufactory and then transmitted to the portfolio of the Secretary of State. Everything relating to us is perverted before it reaches the ears of the British public.

Whatever the Indians may say, the Secretary of State will not listen to it. He has no ears except Lord Minto, who in his turn hears nothing that is not duly cooked by subordinate officials. Again, as to official opinions, they have been wonderfully alike throughout, from Lord Clive to Lord Minto. The *swadeshi* movement came into being in this country for its industrial regeneration. This simple fact is in due course reported by the Chaukidar Bahadur to the Jamadar, who sends it to the Sub-Inspector of Police and so on, till at last it reaches the Magistrate in a frightfully distorted condition. This functionary then discerns through his selfish spectacles that the movement is founded upon a desire for deliverance on the part of an enslaved people. The microscope of "policy" then reveals the existence of a multitude of sedition microbes in the *swadeshi* and boycott movement! The Viceroy and his councillors are at once alarmed at the spectre of sedition. So, a song of sedition is forthwith manufactured and being transcribed on a phonograph record, is sent to England. It is then applied to the Morley-phonograph and the song "There is terrible sedition in India" is sung, and the British public is thrown into hysterics. After this neither Mr. Morley, nor the British Parliament, nor the British public would listen to millions of Indians, Cottons, Rutherfords, Nevinsons, etc., protesting that there is no sedition in the movement.

Again, there are a few authoritative theories about India which have remained unchanged through ages. You may have given lakhs of proofs of the growing poverty of India, but the official phonograph would sing "India is prosperous." The bones of crores of human beings may reach to the height of the Himalayas, but the Government official will never admit that the loss of lives is due to famine. The English have decided, since the beginning of their rule in this country, that the Indians are unfit for self-government. Even at the beginning of this twentieth century, this theory remains unchanged!

To us Indians Liberals and Conservatives are all alike. Both appoint Commissions, grant the privilege of a seat on the Council, or appoint puppets like Bilgrami and Krishna Govinda to the Secretary of State's Council, and we are transported with joy. This is the official policy, and fools that we are, we want to cross the mighty ocean of despair with the help of this wretched raft! Dependence upon others is unnatural. If you want deliverance, then "know thyself."

75. Referring to the circulation of seditious handbills at Tanjore, calling upon Indians to rise against the English, the *Basumati* [Calcutta] of the 14th March says:—

Sedition in the Madras Presi-
dency.

Is there any ground for supposing that it is Indians who are at the bottom of this affair? Who can say that some Englishmen, anxious to prove that for the safety of Englishmen in India the country must be kept under constant terrorism, is not playing this trick? The

white gods are capable of everything, not to speak of cutting the nose in order to spite the face.

76. The *Basumatî* [Calcutta] of the 14th March says that on the application or rather demand made by the Planters' Association of Bihar, Government has thought fit to

A European Postal Superintendent for Muzaffarpur. appoint Mr. Gorman, late of Chota Nagpur, as

Postal Superintendent of Muzaffarpur. What a funny spectacle this! The superior claims of Indians have been thus ignored simply because a handful of European planters demanded that a whiteman should be appointed.

77. "What may be the reason of the abrupt termination of the Zakka

The end of the Zakka Khel war. Khel war?" asks the *Basumatî* [Calcutta] of the 14th March. It is known that the Amir of

Afghanistan is dissatisfied with the terms of the Anglo-Russian agreement and that the Afghans are the friends of the Zakka Khels. Was it because the English apprehended complications that they beat a hasty retreat? Or, it may be that the English were afraid lest the Zakkas should begin a guerrilla warfare like the Boers, and therefore were glad to retrace their steps after patching up a peace.

78. The *Hindusthan* [Calcutta] of the 14th March writes:—

Free Trade between England and India. Time was when a maund of wheat in England sold for Rs. 20. Now however the price of food-grains is the same in India as in England, because

of free trade. It is, therefore, under the influence of free trade, that India's food-grains are vanishing from her shores.

79. In referring to M. Asquith's recent utterances in Parliament on a Reduction of Indian military forces. suggested reduction of the Indian military forces, the *Hindusthan* [Calcutta] of the 14th March writes:—

Friends of India in Parliament have, because they suggested this reduction, come to be known as foes of the English. We are quite certain there will be no reduction of the Indian military forces.

80. Referring to His Honour the Lieutenant-Governor's speech on the occasion of the opening of the Police Training School at Ranchi, the *Howrah Hitaishi* [Howrah] of the 15th March writes:—

The Lieutenant-Governor's speech at Rauchi. There is nothing in the speech which shows that the police of to-day is a whit better than what it was when the Police Commission was held six years ago. The Lieutenant-Governor admits the rude and ungentlemanly conduct which is so conspicuous among the rank and file of the police force. But what has he done to improve it? Is it because the Lieutenant-Governor knows what sort of men police officers are, that His Honour was so anxious to establish their innocence in the resolution he passed even before any enquiries were held by the Commission which sat over the Beadon Square riots, in which numbers of innocent men were assaulted by the police? Is it, again, owing to Sir Andrew's intimate knowledge of the affairs of the police, that he opened the state coffer for financing the police in the libel case against the *Indian Daily News* and that on every occasion when a *fracas* took place between the police and the (National) volunteers he laid all blame on the latter? In whatever style Sir Andrew may have applauded the volunteers, the poison that lies hidden within his honeyed words is quite apparent to everybody. The Lieutenant-Governor would have us believe that what the volunteers did during the *Ardhodoya Yoga* was only to help the police. But everybody knows that the sole object the volunteers had in view was to serve the pilgrims; and so this back-handed compliment paid to them by the junior lord of the province is wholly uncalled for.

Then as for the doings of the mafusal police—these are far worse than what Sir Andrew's experience tells him. The inhuman oppression committed by the mafusal police during enquiries into all criminal cases, from the pettiest theft to the most atrocious murder, is not unknown to any one. In many cases innocent people are persecuted instead of the guilty being caught, and it cannot be said that Sir Andrew Fraser does not know anything about all this. But in how many such instances has he punished the police officers concerned? So let us tell him that he cannot take the people in merely by soft words. If he wants to please the public, let him do something really good.

Basumatî,
Mar. 14th, 1908.

Basumatî,
Mar. 14th, 1908.

Hindusthan,
Mar. 14th, 1908.

Hindusthan,
Mar. 14th, 1908.

Howrah Hitaishi,
Mar. 14th, 1908.

Lastly, as regards the Lieutenant-Governor's prohibition of independent criticism by judges of the action of the police, however ingenuously he may try to give an explanation of his letter to the High Court, the public will want to know whether it would have been a great sin if the doings of the police were not made a secret confided exclusively to the executive and judicial departments? It is needless to mention what respect executive officers have for the opinions expressed by judges. Even that favourite of the Government, the notorious Mr. Kingsford of the Calcutta Police Court, passed severe strictures on a police officer for having got up a false case and fabricated false evidence; and later on that very police officer brazen-facedly said in the High Court, that those strictures had done him no harm, but on the contrary obtained him a lift in the service. After this it is needless to speak much about Sir Andrew's curious ideas of justice.

If Sir Andrew Fraser really wants to reform the police, let him do so by increasing the pay of police officers and by improving their character; or else it is useless for him to give empty advice to the people. To speak the truth, Sir Andrew himself has been accused of carelessness and of failing in his duty. Hence we would ask him to try to earn at least a small amount of popular esteem during the short remainder of his rulership of this province.

81. The *Howrah Hitaishi* [Howrah] of the 14th March writes:—

Rumours about the partition of the Calcutta High Court, and so does the Government of India. Is it, then,

an idle dream that Sir Francis Maclean dreamt, or is it that the Government does not for the present wish to give rise to a violent agitation, and has consequently dropped the idea of partitioning the High Court? At any rate the public knows full well how to take all statements made by the Government, and it is beyond all doubt that the authorities will sooner or later revive the idea of dividing the High Court. This measure is one of the evils which must follow the partition of Bengal, and the people must, therefore, carry on a constitutional agitation against the partition of Bengal. Let them stand firmly by the *swadeshi* and the "boycott."

82. Referring to the grant of 15 crores of rupees for railway construction in India for the year 1908-09 by the Secretary

The Railway grant for the ensuing year. of State, the *Sammilani* [Serampore] of the 14th March says:—

If the rulers had even a tenth of the enthusiasm which they display in securing the interests of English merchants for the agricultural improvement of India and the prevention of diseases, then the frightful loss of lives from famine, plague etc., might have been to some extent avoided. But is there any chance of the rulers forsaking the interests of English merchants for the sake of the starving millions of India?

83. Referring to the civil suit brought by Babu Sarat Chandra Das, C. I. E.

The civil suit against the Government brought by Babu Sarat Chandra Das, C. I. E. against the Secretary of State for India claiming Rs. 8,610, the *Sonar Bharat* [Howrah] of the 14th March observes that Sarat Babu has reaped the fruit of his misdeeds, for retribution is sure

to overtake the sinful man. He has destroyed the independence and the lives of millions of men; but his hopes for reward have been dashed to the ground. The authorities have repudiated his claim for a pension of Rs. 300 per month. Such instances are not of rare occurrence in British India. Meer Jaffer, Umichand and others suffered in the same way and brought disgrace on their names. Has not the same thing happened to Sarat Babu? Should not this example serve as a warning to those who would betray their country under the workings of a similar temptation?

84. The *Daily Hitavadi* [Calcutta] of the 15th March write that when

The genesis of English Education in India. the question of introducing English education into India first came up a century and a quarter ago, one part, led by Mr. W. Hastings and

Sir John Malcolm held that "in the present extended state of our Empire, our security for preserving a power of so extraordinary a nature as that we have established rests upon the general divisions of the great communities under our Government," and that English education and English civilisation should not therefore be imparted to the Indians. The other party headed by

Mr. Charles Grant held on the contrary that "wherever, we may venture to say, our principles and language are introduced, our commerce will follow." Mr. Grant's party ultimately won. And at the present time we can see that the expectations and apprehensions of both these parties have come to be realised. The introduction of English education has anglicised the tastes of the Indians and made them active patrons of English merchandise. And at the same time English education has given educated India a common language and so promoted India's political unity.

85. Who says, asks the *Hitwarta* [Calcutta] of the 15th March, that the English and the Zakka Khels. English soldiers displayed considerable bravery in the Zakka Khels Expedition? Besides, being trained men, the English soldiers, says the paper, were armed with the choicest guns and rifles, while the Zakka Khels had to depend only on their old worn-out armoury. Verily, the proverb of breaking a leaf-like bread with two hard strokes of the fist precisely holds good in this case. Again, the Zakka Khels received no help from any of their fellow brethren at this crisis. And it may, therefore, be fancied that they have exercised their prudence in yielding to the English. Nothing do we see worthy of commendation, much less meriting our sympathy in all that the English have done in this connection. But at all events King Edward bestows encomiums upon General Wilcocks. Let His Majesty do so. We have no doing with the same.

86. Seeing that the Telegraph peons of Calcutta who had lately gone on a strike, are being gradually dismissed from The local Telegraph Authorities and the peons. their services and that the boy peons have all been removed from the department and replaced by new men, the *Hitwarta* [Calcutta] of the 15th March says that the matter has been dealt with in the way usual with the European officers where the dark skinned people are concerned. The paper compliments the peons on the nobility of their spirit as they gladly left the precincts of the office without a grumble on receipt of their dues.

87. The *Hitwarta* [Calcutta] of the 15th March is glad to hear that they are going to reconstitute the Ministry, owing to the illness of the Prime Minister and Mr. Morley, as it fancies that the Liberal Party will grow weak and unable to hold its own, when Sir Henry Campbell-Bannerman severs his connection with it. The paper exclaims that the sooner this comes to pass the better for the Indian people. The Liberals made a good many vaunts before their ascendancy, but they did not prove themselves as good in their deeds as they were in words. As for the saintly Mr. Morley, it needs no telling. During his *régné* many atrocities have been committed under the cloak of justice. Therefore, the Indians will not lose, rather they will gain by the downfall of the Liberal Party. And their gain will consist in this that sweet speaking will, for sometime, cease to exist and that they will thus be able to come to the right track from which they have so long strayed away. The journal therefore, earnestly prays for the down fall of the Liberal Party.

88. After describing the general rejoicing among the English at the British victory over the Zakka Khels, the *Hindi Bangavasi* [Calcutta] of the 16th March notes the depredations lately committed by the Afridis at Peshawar and reflecting upon the same, asks how it is that such an event came to pass in face of the Englishmen's assurance that peace and order has been restored on the frontier and also what is this that has occurred, even after an expenditure of 10 lakhs of rupees—the very life blood of the people of this country, the loss of so many lives and the dismantling of the Zakka Khel fort.

IV—NATIVE STATES.

89. Referring to the report that the Minister of Nepal will proceed to England in April next, the *Basumatî* [Calcutta] of Nepal to England. the 14th March jocosely remarks that the European Resident at Nepal will lead him by the nose. What a pity that Nepal, which is the glory of India, is going to be "civilised."

HITWARTA
Mar. 15th, 1908.

HITWARTA,
Mar. 15th, 1908.

HITWARTA,
Mar. 15th, 1908.

HINDI BANGAVASI,
Mar. 16th, 1908.

BASUMATI,
Mar. 16th, 1908.

BASUMATI,
Mar. 14th, 1908.

90. Referring to the possibility of the quartering of a punitive police force at Cochin, by order of the Resident and the Dewan, owing to a boat being recently plundered on its way from Cochin to Bangalore, the *Basumati* [Calcutta] of the 14th March says :—

Here is an imitation of what is being done in East Bengal, a fatal contagion of the liberal policy of the English. Because the Raja is unable to preserve the peace, and the police are either indifferent or worthless, therefore the peace of the country must be kept in this fashion. Why not punish the ordinary police by fining them and with the money thus saved pay the additional police? The short-sighted policy of the English is effecting its entry insidiously into the Native States and the result must be deplorable. You mean to imitate others, forgetful of your own insignificance. Very well, go on, the doors of *Jahannam* (hell) are wide open.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DAINIK CHANDRIKA,
Mar. 14th, 1908.

91. The *Dainik Chandrika* [Calcutta] of the 14th March says that on the one hand Government is engaged in fighting Famine. with the Zakka Khels and stamping out sedition in the country, and on the other hand popular leaders are busy constructing the edifice of *swaraj*, and between them the famine-stricken people of the country are being left almost uncared for.

VI—MISCELLANEOUS.

ANUSILAN,
Mar. 6th, 1908.

92. Under the marginally-noted headline, the *Anusilan* [Calcutta] of the 6th March writes :—

"The call of the Mother."

We, Indians, can beg but cannot stand on our own legs. This is the cause of our degradation. We are giving our very life-blood in the shape of taxes to the Government; but that Government, as they themselves admit, are niggardly in spending money for such purposes as education and famine relief, while they are lavish in the matter of home-charges and the defence of the frontier. They advise us to be self-reliant, and self-reliance should be our creed.

ANUSILAN,
Mar. 6th, 1908.

93. The *Anusilan* [Calcutta] of the 6th March writes :—

Popular rights in ancient India. It is not a fact that it is the English Government which has taught us what self-government is. The English officials, either out of ignorance or with a policy, often say that we are not fully deserving of self-government, and that we had always been oppressed by our previous kings. Ancient India was always governed by kings, but they were never despotic as indeed they never could be even if they would. The king used to have two councils which corresponded to the cabinet council and executive council respectively of the present times, and he was always guided by these. Besides there was a sort of a council of nobles composed of the more important men among the subjects, which served as a connecting link between the sovereign and the people. Hindu kings knew full well that a kingdom to be firmly established must be based on the people's hearts, and the welfare of the kingdom lay in the welfare of the people. In all matters concerning the State, the people used to be consulted. We do not now possess the rights and privileges which the people enjoyed in ancient times. We shall be satisfied if under the British rule we only get back our ancient rights—we do not want anything more. We hope that henceforth our English officials will not hesitate to admit that our ancestors were not like so many dumb driven cattle and that they were never oppressed by their sovereigns.

HINDUSTHAN,
Mar. 7th, 1908.

94. The *Hindusthan* [Calcutta] of the 7th March writes :—

The present condition of India.

We are now fallen on evil days. Famine and pestilence are thinning out the population of the country. The Government does not help us ungrudgingly. Not all of the officials care to protect the people. Those who ought to be guarantees for the

people's safety are only frightening the people. In many places the raids of dacoits and thieves have exceeded all bounds, while in many others police oppression is more feared than the depredations of dacoits and thieves. Even the courts of law are now tainted with corruption. It is, therefore, now absolutely necessary for the people to sink their differences and to become united. Let the people forget their petty self-interests and devote themselves to the furtherance of the national welfare. It is a pity that many splits have taken place, and that those who ought to lament such splits are only chuckling over them. No good can come to a country where friends turn out to be enemies and duty is not discharged.

95. The *Navasakti* [Calcutta] of the 12th March writes that the recent popular rejoicings over the release of Babu B. C. Pal have shown that the heart of the masses is sound. The fact that they can appreciate a man who has taught them to have faith in the peculiar glory of their mothercountry is also significant as indicating that they have already in some measure caught the spirit of the message Babu B. C. Pal preaches. All that is now needed is to inculcate in the educated classes a faith in the capabilities of their country, which they now sadly lack, to teach them the great truth that if they are to know their country for what it is, they must regard it with an eye of affection and find an occasion for the manifestation of this affection in every act of their daily lives.

96. Referring to the deputation from the Bharat Dharma Mahamandal which recently waited on His Excellency the Viceroy, the *Sandhya* [Calcutta] of the 12th March writes:—

We have first to consider whether the persons in whose hands we are about to place the protection of our religion, really understand anything about that religion. Secondly, we have to see whether the men in whose care we left everything except our religion, have been able to improve the condition of those things. And lastly, we have to examine whether the persons, who, in the name of the Bharat Dharma Mahamandal, want to infuse the nature of Asuras

(1) Demons. (1) into Hinduism, and who are ready to place the protection of our religion in the hands of the

nation which is opposed to our religion, and of the representative of that nation, have any idea of what that religion is. Let us plainly say, the *feringhees* do not follow Hinduism, and impossible as it is for them to realise the true glory of that religion, it is beyond their power to protect Hinduism. They do not respect their own religion nor care to understand what it is. How then can they realise the superiority of the Hindu religion over that of their own? It is for a century and-a-half that the *feringhees* have been ruling over us, and under their subjugation our very name is about to cease to exist. How then shall we dare to make over to them the task of protecting our religion, which is dearer to us even than our lives? Those who will do so in the name of religion will only destroy the Hindu religion. Can those noble-minded people who went down on their knees and offered our religion to Minto, prove by any reference to the *shasstras* that Hinduism has ever been protected by an opposing power? It is the contact of the *feringhees*, who possess only a gross sight, that has contaminated the members of the Bharat Dharma Mahamandal and made them part with their wisdom. Do they not know that so long as the English soldiers, who are fond of eating beef, remain in this country there is no chance of saving the lives of cows in India. If Minto can abolish the slaughter of cows we shall be convinced of his good wishes for the Hindu religion. We think that it is due to the working of time that they (the members of the deputation) are allowing all these evil deeds to be perpetrated. We, therefore, ask all our readers to protest against the step taken by the Bharat Dharma Mahamandal.

97. The *Sanjivani* [Calcutta] of the 12th March has the following:—

Necessity of organising bands Theft, dacoity and lawlessness have become very prevalent throughout India, specially in Bengal.

To check lawlessness Government has engaged the police and chaukidars, but peace is not being maintained by them. The Bengali's wealth, life, honour and property are beset with dangers. If they

NAVASKTI,
Mar. 12th, 190.

SANDHYA,
Mar. 12th, 190.

SANJIVANI,
Mar. 12th, 190.

depend on the Government, the Bengalis will no longer be able to live in safety. They themselves must, therefore, guard their wealth and lives.

What we propose is that bands of volunteers be organised in every village and town. When theft, dacoity, incendiarism or any other evil will begin to occur, arrangements must then be made for guarding the village by turns throughout the night. It will then be seen that the volunteers have easily accomplished what the police and chaukidars could not accomplish.

The villages are being devastated by malaria, plague and other diseases. Bengal villages are being depopulated, the house of joy is being turned into a cremation ground. Bands of volunteers must be organised to save the villages. The volunteers will take the axe and *dao* in their own hands and cut down the jungles of the village. They will take *kodalis* (spades) and open out drains for the unhealthy waters of the village. They will clear filthy tanks or fill them up, if necessary.

People should not be allowed to bathe or wash clothes in tanks of which the water is used for drinking. It shall be the duty of the volunteers to see that hygienic rules are observed during cholera epidemics, such rules as drinking of water cooled after heating, burying of the excrements of the deceased person deep under earth, burning his clothes, preventing the eating of unripe fruits and roots, making arrangements for the medical treatment of the patient, etc.

We shall have to take in our own hands the charge of saving our own lives. We have seen for a long time the effect of depending on others. The Bengali's own strength will now have to be devoted to the work of serving (his) own country—then only will our lives be saved, otherwise not. Let bands of volunteers be then formed without delay in every village. The unalloyed devotion of the volunteers will again make the village an abode of joy.

98. A correspondent of the *Sanjivani* [Calcutta] of the 12th March writes

Sanjivani,
Mar. 12th, 1908.

Independence and how to obtain
it.

as follows :—

What we want is independence—not such independence as was prized by Rajput heroes or cost the lives of lakhs of human beings in the Middle Age. We do not want an autocracy whether composed by Englishmen or by Indians. By independence we mean full establishment of the popular power, and this is what we want. It is not possible that we shall have it in a day or two. But we must make it our aim and ideal in our political life. There is a number of people who will instantly say that independence cannot be had by mendicancy and that it can be had only by the establishment of our own power. The expression "our own power" is somewhat ambiguous here. Some people would give it the easiest interpretation and say that we shall have gradually to fight the English out of India. But this is neither possible nor desirable.

According to another interpretation that is given to the expression "our own power" we shall have to apply our united powers to works calculated to do good to the country. There is hardly any such fool in the country as will deny the truth of this. But what are the works calculated to do good to the country? One party says that such works are only those which can be done by our united strength without the help given willingly or by compulsion by the sovereign ruling power. Another party says that our duty is to do good to the country directly or indirectly and by any means by uniting and controlling the strength and activity of the country. What can be done directly by our own efforts must be done. But if without doing any harm to the country we can so use our own strength as to employ the strength of another in works calculated to do good to it, we must by all means do that also. A little consideration will show that such application of another's strength is only an indirect effect of the use of our own strength. The first party calls itself the originator of the principle of self-help and is for keeping the united strength of the country within a limited area. According to the other party, which is for extending this area as far as possible, is composed of slaves, *Feringhi*'s foster-children, sycophants and mendicants.

There are thus three ways of attaining independence. *First*, to wage war with the English and drive them out of India; *second*, to maintain the sovereignty of the English and do only such works as can be done solely by our own efforts; and *third*, to rouse and unite the powers of the country and apply

them to its service. The first requires war-like training, the second, gathering of strength, and the third, union of strength and constitutional agitation. Some time ago repeated failures in the field of constitutional agitation led some people to think that such agitation is completely useless and futile. Since then the dictum is being dinned into our ears that constitutional agitation is nothing but mendicancy. But those who know what constitutional agitation really means, know that it is not so. This form of agitation, if carried on with honesty, unity and singleness of purpose, is sure to create either directly or indirectly, a mighty force in the political arena in favour of the agitators.

99. The *Sanjivani* [Calcutta] of the 12th March publishes an account of a protest meeting held at Pingna to protest against the proposed partition of the Mymensingh district.

100. Referring to the cooly riots at Kanknara, writes the *Sanjivani* [Calcutta] of the 12th March, the Englishman observes that these riots show how cases of insult to and assault on Europeans by natives are gradually increasing and how the latter are learning to express their hatred and want of regard for British rule and its laws. But in our opinion the incident proves that even illiterate people are no longer prepared quietly to suffer oppression at the hands of Europeans, and that they have learnt to avenge any wrong that may be done to them.

101. Jadupati Banerjee writes to the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 12th March, condemning the meeting held under the leadership of Babu Surendra Nath Banerji to congratulate Justice Mukerjee on the re-marriage of his widowed daughter.

Mukerjee on the re-marriage of his widowed daughter. Surendra Babu has done enough harm to the students by encouraging them to mix in politics, and he now wants them to be social reformers as well. He wants to pose as an orthodox Hindu, but everybody knows that he is not so. It is anglicised people like Surendra Babu and Justice Mukerjee who are the enemies of the Hindu Society and of the Hindu religion and it is high time that such men were shown up in their true colours.

102. It does not matter who officiates for Sir Lancelot Hare when he goes away on leave, writes the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 12th March,

The partition of Bengal. but the people do not wish any more to see two Lieutenant-Governors in one Bengal. The poor country cannot afford to maintain two white elephants, and this is one of the many objections that there are against the partition of Bengal.

103. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 12th March writes:—

Indians claiming their own dues. The Extremists think it cowardly to go and beg anything from the Government. They say that the people should rely on themselves alone. Self-reliance is no doubt a very good thing, but why should we not ask the Government for privileges which we can claim by right? Our position is like that of a prisoner in a jail. The prisoner cannot possibly refuse to ask for his food and die of starvation. Similarly, if we do not care to claim what is ours by right, it will mean nothing to the Government, but will only cause harm to us. We pay taxes to the Government, whose officers fatten on our money; and are we to be called beggars if we lay claim to our just rights? So long as our present relations with the Government continue, we must go on asking for what is our due. If the Government does not listen to us when we speak to it gently, we will carry on a violent agitation.

The English have indeed opened a few schools and hospitals in all India, and have given a few high posts to some of our countrymen. But that alone does not entitle them to be called generous. Has not the wealth of India made the Englishman what he is to day? There is no right which the Englishman may give the Indian, which he does not deserve. India is our country and as its inhabitants, we are its real owners. It is only by a decree of Providence that we are now under the British. We are bound to obey the laws made by them, but we should on no account beg any favour from them or hanker after the crumbs that fall from their table; for, then, our downfall would be inevitable. We should not at the same time desist from claiming our just dues.

SANJIVANI,
Mar. 12th, 1908.

SANJIVANI,
Mar. 12th, 1908.

SRI SRI VISHNU PRIYA
O-ANANDA BAZAR
PATRIKA,
Mar. 12th, 1908.

SRI SRI VISHNU PRIYA
O-ANANDA BAZAR
PATRIKA,
Mar. 12th, 1908.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Mar. 12th, 1908.

SRI SRI VISHNU PRIYA
O-ANANDA BAZAR
PATRIKA.
Mar. 12th, 1908.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Mar. 12th, 1908.

104. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 12th March publishes a report of the ovations which Release of Bepin Chandra Pal. Bepin Chandra Pal received after his release from jail. The paper also contains an account of the interview which a representative of the *Statesman* had with Bepin Chandra Pal, during which he (Bepin Pal) said that he was unlawfully detained in the Buxar Jail for two hours.

105. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 12th March writes:—

Civilians.

The whimsicality of English Magistrates is one of the causes which are making the people lose all respect for the Government. We do not mean to say that all the English Civilians do not know how to govern the people. There are some among them who are worthy of being rulers, but their number is very small. Most of the English Magistrates are devoid of all politeness, of the sense of right and wrong, and of the idea of justice, and they are whimsical. They do not know the language of the people of this country, nor understand their ideas, nor have they (the Magistrates) any sympathy for them; and they (the Magistrates) have very little of manliness in them. The qualities of mind which, according to us, entitle a man to be revered as a civilised person, are not found in them. They are incapable of commanding the respect of the people by their civilisation, culture and abilities. Their civilisation consists only in the wearing of neat clothes, but they do not possess any of the qualities of heart which attract popular esteem. So the people like to remain aloof from them, just as they prefer to remain at a distance from wild beasts. These Civilians consider it as the highest aim of their lives to frighten people, and the people also stand in fear of them.

Now, however, a change has taken place. Even little boys are no longer afraid of Magistrates, and cheerfully receive sentences of flogging and imprisonment. The people prayed to the Lieutenant-Governor several times for bringing about a change in the conduct of Magistrates, but in vain. According to section 124A. of the Indian Penal Code, any one who incites popular hatred against the Government commits an act of sedition and is, therefore, liable to be punished by law. Why then is not a Magistrate or a Commissioner, or a Lieutenant-Governor, who by his action makes the people lose all respect for the Government, brought under the operation of the Sedition Law?

Mr. Jack, the Subdivisional Officer of Barh (in Patna) belongs to the class of Magistrates we have mentioned above. There is no fixed time for him to come to court or leave it. Sometimes he turns up at 11 o'clock and goes away at 2; while at others he will not come there till late in the afternoon and work up to 10 o'clock at night. The other day he grossly insulted Mr. W. M. Das, the leading Barrister of Patna, who protested against his coming to court in the evening and proposing to work till midnight. It is quite evident that Mr. Jack is not at all fit for the office he holds. But we have no hope from the Christian saint, Sir Andrew Fraser.

DAILY HITAVADI,
Mar. 13th, 1908.

106. The *Daily Hitavadi* [Calcutta] of the 13th March makes the following reference to Sir Lepel Griffin's Indian career:—

The late Sir Lepel Griffin.

So, at last, Sir Lepel Griffin has left the world's stage. This is no doubt to be regretted. But Sir Lepel's memory is not a pleasing memory to the Indian people. As Agent to the Governor-General in Central India he grew so puffed up and insolent to the Native Princes that their lives became quite uneasy under him. Native Princes had to wait upon him at railway stations. He behaved so shamefully towards the Dowager Maharani of Rewa that she was compelled to leave her palace and take refuge in a forest. Under his orders the late Begum of Bhopal was separated from her husband, Nawab Siddique Hossain. Where is Sir Lepel now, who was once the terror of the Indian Princes?

HITAVADI,
Mar. 13th, 1908.

107. Referring to the recent deputation of Hindus, representing the Bharat Dharma Mahamandal, to the Viceroy, the mandal's deputation to the *Hitavadi* [Calcutta] of the 13th March writes:—

A famine is raging in the country. Has the Mahamandal got nothing nobler to do at such a time than waiting upon the Viceroy to tender the offering of loyalty at his feet?

108. The *Mihir-o-Sudhakar* [Calcutta] of the 13th March publishes a *MIHIR-O-SUDHAKAR*, contributed poem in which the Musalman race is Mar. 13th, 1908.
A poem. lauded and its past glories referred to.

109. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 13th *MIHIR-O-SUDHAKAR*, Mar. 13th, 1908.
Want of Government's sympathy with Musalmans. March says that although the Musalmans are more loyal to the English than Hindus, all the favour and patronage of the Government are bestowed on the latter, to the virtual exclusion of the former. In matters of administrations also, the Musalman cause is not properly cared for. When the Hindus charged with the crime of the Comillah murder were acquitted, no fresh enquiry was instituted into the matter. Government's conduct in regard to the many riots which had been occasioned in Eastern Bengal by the conspiracy of the Hindus also proved its partiality towards them as against the Musalmans. Some circulars were recently issued by the authorities sympathising with the claims of Musalmans to their patronage, but in practice these circulars are not acted upon. Some time ago a student of the Serajganj Victoria School named Muazzam Hossain Khan underwent great personal loss and trouble for establishing a Muhammadan school at Serajganj under the name of Moslemic High School. He collected some subscriptions also for the purpose. Sir B. Fuller supported his proposal, but as yet Government has done nothing in the matter. Again, this patriotic Muhammadan youth approached Mr. P. C. Lyon, with a recommendation from the Nawab of Dacca, for a Sub-Registrarship. Mr. Lyon sent him to Mr. C. H. Craven, then Magistrate of Serajganj, and the latter promised him a Sub-Registrarship when a vacancy would occur. Unfortunately for the young man, Mr. Craven was transferred from Serajganj and his claims were superseded when a vacancy actually occurred. The Anjuman of Serajganj wrote to the Government in this matter. It is hoped Government will not fail to encourage the Musalman youth and establish a Muhammadan institution at Serajganj.

110. In a paragraph written in a most objectionable tone and displaying a *MIHIR-O-SUDHAKAR*, Mar. 13th, 1908.
The Hindus abused as a race. vicious taste, the *Mihir-o-Sudhakar* [Calcutta] of the 13th March says that Brahma, Vishnu and

Maheswar, the three gods forming the Hindu Trinity, were the three sons of one Samsun *daiya* (demon) banished for rebellion to the mountain of Hinduskush by a certain monarch named Soleman and an Abyssinian woman, who is known as *sakti* (the goddess Durga) to the Hindus. The Hindus are descended from these three sons of the rebellious *daiya*. The word Hindu means black, and the writer says that the origin of this can be traced to the black colour of the Abyssinian woman who was the first mother of the Hindu race. Descending from the rebellious *daiya*, the Hindus can never be expected to be grateful to their rulers. The paragraph ends by advising the Hindus to give up the idea of *swaraj* and be loyal and obedient to the English.

111. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 13th *MIHIR-O-SUDHAKAR*, Mar. 13th, 1908.
Boycott of Hindus advocated. March speaks of the religious animosity of the Hindus to Musalmans as practically amounting to

a severe boycott of everything connected with the latter, and advocates a similar boycott of Hindus by Musalmans. The writer then urges all Musalmans to desist from using the *panjika* (almanac) of the Hindus and purchase *Brihat Muhammadiya Panjika*, an almanac compiled for the sole use of Musalmans.

112. Referring to the deputation of the Bharat Dharma Mahamandal

The deputation of the Bharat Dharma Mahamandal to the Viceroy, which recently waited upon the Viceroy, the *Navasakti* [Calcutta] of the 13th March writes:—

There was no reason why the Bharat Dharma Mahamandal should have sent a deputation to the Viceroy. Durbhanga may do homage to the throne of the *Lat* a thousand times for the furtherance of his own private interests; but the Bharat Dharma Mahamandal cannot go to another's door courting his favour, for it can only confer blessing upon others, but cannot beg it from them. This bogus Bharat Dharma Mahamandal now stands revealed before the Indians. What right has it to pose as the representative of orthodox Hindus? If you could thoroughly realise the fierce spirit underlying our *sanatan dharma*, you would not do *kurnis* to the *Bania Raja*, the enemy of the people. Explain to us how

you claim to be "orthodox," you who have brought indelible disgrace on *santana Arya Dharma*. You have made an ignoble attempt to save your skin. What a shame ! The Viceroy saw his opportunity and asked the Mahamandal to restrain the schoolboys and teach them loyalty. The Mahamandal must take care how they approach the boys with its mission. Vain are the hopes of the Viceroy, who is hoping against hopes.

SAMAY.
Mar. 13th, 1908.

SANDHYA;
Mar. 13th, 1908.

113. The *Samay* [Calcutta] of the 13th March publishes letters in support of the re-marriage of Dr. Mukerjee's widowed daughter.

114. The following is a full translation of an article which appears in the *Sandhya* [Calcutta] of the 14th March under the heading "I have come":—

Listen, I have come. Blending with the song of Nature, your call has drawn me away from the peace of the nether world. I have clearly perceived your hearts. (The whole tract) from the ocean to the Himalayas is frequently trembling with the sound of your roaring. In that roar I have seen the germ of a cataclysm. I have seen the horror of the piles of putrid and down-trodden corpses of great *Kurukshetra*.* I have heard the rumbling noise of chariots and witnessed the skill in the use of weapons. Devoid of death, I have seen all your deeds (and) have leapt into the sea of action to proclaim the tidings of only your deliverance. My

*The famous battlefield on which Kurus and Pandavas fought each other.

transformed body was so long (engaged) in the practice of austerities in a cave of the Himalayas; now I have felt that the time is come—(that) the time is come for me to be manifested in the outer world. My sleep of meditation† has been

broken by the roar of virtue; I have been charmed with the song of virtue. I have again run out from the invisible to the visible in the desire of (getting) the fruit of virtue from the tree of wordly life which

is difficult to attain. I was indeed awake so long. I gave up my wordly body. You thought that my death had taken place; how many days you wept over my funeral ashes. How much did my memory overwhelm you (with grief) ! Have you forgotten that I am a person free from birth and death ? I am a

being who is a part of the Bramha.‡ Where is my decay ? Where is my extinction ? Burning a

tattered cloth in the cremation ground, you have wept on account of illusion. You have burnt to ashes the bones and marrow of my worn-out body, and how much you have lamented my loss ? But I am not that body. I have in an ethereal body always wandered among every shadow of yours. Remaining very near to you, I have witnessed everything. While I was in this unmanifested condition, how many evil dreams you have dreamt, owing to the influence of illusion how many horrors have harassed you ? Be quiet—how long will your illusion last amidst austerities and meditation, in the field of pursuit after the ideal, and in the midst of the attraction of action ? I have come again, bringing the tidings of deliverance, bringing the power of punishing (and) bringing the word of blessing for your good fortune in the future. I have come from the nether land for the purpose of destroying vice (and) for the purpose of making you listen during the new awakening of India to the word of Providence. Be you engaged in meditation in the field of pursuit after the ideal (and) you will gain success.

115. The *Sandhya* [Calcutta] of the 13th March asks all Hindus and Musalmans of Bengal to organise a corps of volunteers for helping the pilgrims who will assemble at Langalbandha (in Mymensingh) for the purpose of bathing in the Brahmaputra on the 27th *Chaitra*

next. It was owing to the *Feringha*'s oppression during the holding of this festival in a previous year that the necessity of volunteers was first felt, and it is hoped that all Hindus and Musalmans will unite in getting up a strong band of volunteers. Intending volunteers are to apply at the offices of the *Sandhya* and the *Yugantar*.

116. The *Sandhya* [Calcutta] of the 13th March publishes a report of the Bepin Chandra Pal's release. rejoicings which took place at Santipur (in Nadia) on account of the release of Bepin Chandra Pal.

SANDHYA.
Mar. 13th, 1908.

SANDHYA.
Mar. 13th, 1908.

117. The *Sandhya* [Calcutta] of the 13th March quotes a report which was published in the *Barisal Hitaishi* about Mr. Cargill, the District Judge of Backerganj, having reinstated Baikuntha Chandra Bose, whom he had dismissed on account of his son having sold pictures of *swadeshi* leaders. This shows that the authorities are getting their senses back.

SANDHYA,
Mar. 13th, 1908.

118. The *Sandhya* [Calcutta] of the 13th March quotes a leaderette from the *Barisal Hitaishi* which expresses its regret at A pleader as a Government spy. the meanness of a certain pleader in the Backerganj district who is a paid spy of the Government.

SANDHYA,
Mar. 13th, 1908.

119. The *Soltan* [Calcutta] of the 13th March says that by monopolising all the arts and industries of the country and by opening steamer services, railway lines, tram lines, etc., the Europeans have deprived most Indians of the means of their livelihood. Now they are planning to do the same in the case of fisherman also, by catching fish in the Bay of Bengal with the help of trawlers and selling them in this country.

SOLTAN,
Mar. 13th, 1908.

120. Referring to the enthusiastic reception given by the Hindus to Babu Bipin Chandra Pal on the occasion of his release from jail, the *Soltan* [Calcutta] of the 13th March

SOLTAN,
Mar. 13th, 1908.

says:—

Will the Musalmans even now look with indifference on the national life of the Hindus? Will they still waste their valuable time in neglect? Will they not learn from their neighbours how men working for the good of the Society have to be honoured? If even now the Musalmans do not wake and be cautious, if they do not care to mould their national life, become eager to improve their arts and industries, advance the cause of their country, take the advice of the *Soltan* and struggle for power, give up base sycophancy, and learn to stand on their own legs, they will suffer the fate of the Musalmans of Spain and will be wiped off the face of India.

SOLTAN,
Mar. 13th, 1908.

121. In this changeful and perishable world, writes a Musalman correspondent of the *Soltan* [Calcutta] of the 13th March, The Bengal Steam Navigation Company. even beasts and birds have a peculiar attachment for the places they live in. But it appears that

the Muhammadans of this country entertain no such feeling of patriotism for their motherland. Their neighbours, the Hindus, have awaked and are working with wonderful zeal and single-mindedness for the good of the country. But the lethargy and callousness of the Musalmans are really heart-rending. May God open their eyes and show them the path of salvation. It is told that some Musalmans of Rangoon belonging to the party led by the *Mihir-o-Sudhakar*, men who are a disgrace to the Musalman community, have been attracted by the slightly lower fare of the steamers owned by white robbers to avail themselves of them in preference to those owned by the Bengal Steam Navigation Company, which is formed by their countrymen and co-religionists. Are these people so completely blind and heartless that they do not see the downfall of their own community and feel for it? When Nawab Mir Kasem abolished all duties on trade imposed on the natives of the country, the East India Company and its officers were highly displeased, because it destroyed the monopoly which they had been enjoying, of the privilege of trading duty-free in the country. It was on this ground that the battles of Gheria and Udaynala were fought between the Nawab and the blood-thirsty demons, battles which sealed the fate of Musalman supremacy in this country. Brother Musalmans, continues the writer, we fear lest the same fate should overtake the *Swadeshi* Steam Navigation Company. We appeal to all Musalmans who travel from Rangoon to this part of the country, not to lose this opportunity of serving their country and community by availing themselves of the steamers of the Bengal Steam Navigation Company only. Do not be deceived by a mirage. Do not allow yourselves to be led by a will-o-the-wisp. We urge the authorities of the *Swadeshi* Steamer Company not to be discouraged by the various mean endeavours which the deceitful Europeans are making to ruin their business. Let them work with unconquerable zeal and with unflinching faith in God Almighty. Theirs is a just cause and it is sure to succeed in the long run. The writer concludes by appealing to all subscribers and patrons of the *Soltan* to purchase shares in the *Swadeshi* Steamer Company.

BANGAVASI
Mar. 14th, 1900.

122. The *Bangavasi* [Calcutta] of the 14th March has the following :—

The Englishman's principle of equality. There is a proverb "A hard and fast rule where it concerns myself, and lock-jaw (that is to say, expression of extreme surprise at claims of rights made by others) where it concerns others." This is a principle which now-a-days applies to our Government alone.

The Government is very strong, whereas the crores on crores of India's population are destitute, degraded, weak and wretched. No protest may be uttered if Government does wrong ; whereas, there is no escape for the people of this country even if they say the just thing.

The course of this is not strange in this world. The oppression by the strong on the weak is well brought out in numerous examples. Hence oppression by the strong on the weak does not amaze one. The oppression which is now going on in India on the people as a mass is not amazing, but it is (almost) killing.

We should not be sorry even at this. We should have felt, why should that be impossible in the character of the present Government which is not impossible in human character? Government is (only) a combination of men. But then, when we hear the constantly uttered professions of equality of the English, when we remember that reassuring Proclamation of Queen Victoria in support of principles of equality, does not then the conduct of the present Government cause sorrow ?

Can anybody deny that love of one's own people is praiseworthy? Englishmen love their own people. We have got proofs of that love in the establishment of the English in India. Two English medical men cured the daughters respectively of a Nawab and an Emperor. The Nawab and the Emperor wanted to reward the medical men. The medical men if they had wished so might have earned ever so many crores' (worth) of treasure. But they forgot themselves and their own interests on that occasion, they remembered instead their fellow-people, the entire body of Englishmen, and rejoiced in thinking of the auspicious future of the English. The English had not been established in India at the time. The two medical men prayed to the Nawab and the Emperor that the English might get land in India to carry on commerce in. It was granted. And who shall not say that that manliness and greatness of the English medical men are deserving of remembrance ?

The greatness and manliness of those two unselfish Englishmen foreshadowed and awakened hopes of the future greatness and manliness of the English people themselves. It was probably on witnessing that greatness and manliness that the people of this country forgot themselves and conspired and brought about the destruction of Nawab Sirajuddowla. In consequence, the English dominion in India was founded on unrighteousness. Remembering the example of the greatness and manliness of these two medical men, the people of the country could not realise the contrariety of the English character. And the manner in which, after that, the English began to govern the country, and the principle of equality according to which they proclaimed reassuring words about satisfying the people (by benignant rule), did not let the people of this country think of any contrariety in the English character. It can be said without opposition that the words of assurance of the Queen-Empress Victoria, supported this idea. But in practice the English Government of this country is subverting this idea.

What we are perceiving directly to-day is indeed a conspicuous proof of our statement. This was indeed perceived in certain acts of the Government before ; but we have not perhaps seen anything exactly like what we see to day. The present Government is creating an opportunity for wiping off the picture of the English which, by their own nobleness and manly virtues, the two physicians painted in the heart of the people of this country. Where is the opportunity for Englishmen (to follow) that principle of equality ?

In India the English Government often gives proof of a perverted intellect if its self-interest is concerned. Then the courage of the doctrine of equality is subverted altogether. Lord Ripon only made a small beginning of (the pursuit of) the principle of equality. Many readers can now remember what a fire was lighted by that. Even the other day we showed our readers

a clear (literally, manifested) picture of the Englishman's selfishness by repeating a description of that (incident) in detail. Does not even now the whole frame tremble (with fear) at the recollection of the demon-like violent dance with which the Anglo-Indians of this country shook the whole of India? You remember (do you not?) how the Anglo-Indians of this country proposed to send Lord Ripon away to England by force. But as a result, it was they who remained unscathed, but the Englishman's fondly cherished principle of equality was buried. Lord Ripon wanted to do away with a principle of difference in regard to the trials of Europeans and of the people of this country. But with his hair on end owing to the fear inspired by the frowns of a handful of selfish Anglo-Indians, Lord Ripon could not carry that into effect. The Englishman's self-interest was affected (literally, hurt), and the Englishman who follows the principle of equality could not put up with that.

On the other hand, (the memory of) what resulted from the agitation against the Age of Consent Act is indeed still awake in the reader's mind. Only a proposal was made for the abolition of a difference in the procedure of trials, and that made a few Anglo-Indians lose all sense of right and wrong and take the preliminary steps to the beginning of a great revolution in India. Crores and crores of Hindus in India became restless at the proposal of passing the Age of Consent Act. The Englishman proclaims the principle of equality, but he disregarded that principle for the sake of self-interest. The proposal of passing the Age of Consent Act hurt the feelings of crores and crores of Hindus whose lives are devoted to (their) religion. Crores and crores of Hindus were pained. Hence simultaneously and to the same tune crores and crores of voices (literally, throats) told (literally, informed) with heart-rending wailings: "Englishman, save (our religion), (our) religion is about to be ruined;" but the Englishman did not listen to it. The Age of Consent Act was passed.

The Hindu subjects of India are weak, and so the strong English Government passed the Act. But if the Hindu subjects of India were strong like the Anglo-Indians, then the English Government would surely have to repeal this Act. The Hindu did not do what the Anglo-Indian did; but it did not remain to be understood by anybody what the difference between the results was. Does this not indeed lead one to say: "A hard and fast (rule) where it concerns myself, and lock-jaw where it concerns others?" The Anglo-Indians wanted to send away Lord Ripon by force to England (but) not a hair of theirs fell off. But is it in your memory that when in the fear of an injury to their religion the Hindus, who were devoted to their religion, stood before the house of the *Lat Sahib* and said: "Lord, withdraw the Act, we do not want such an Act," how many Hindus were wounded all over by the strokes of the lashes of the police?

Did the people of this country carry on at the proposal of the partition of Bengal the same sort of horripilating and revolutionary agitation as the Anglo-Indians carried on at the time of the Ilbert Bill? The result was, that the Ilbert Bill was dropped, (but) the partition of Bengal was not stopped. And what is taking place now? The *swadeshi* agitation was started for the sake of self-preservation, for the sake of protecting the country. What has been its result? (Strokes of) the Gurkha's shoes and of the lashes of the police, the rending of the bodies of idols, the flogging of boys, the imprisonment of *swadeshi*—what is not taking place? It has been found out in trials that many representatives of the sovereign either directly or indirectly helped in the misdeeds of the wicked. At least the Government has not protested against this statement. But what has been the punishment of those representatives of the sovereign? Who does not know what groundless aspersions were made against Lajpat Rai in explicit terms by many Englishmen?

But what has been done towards them in consequence? What act of the Government does not now-a-days prove that oppression is being committed by the strong upon the weak subjects? A proposal for a more severe Act has been made for oppressing the weak subjects.

In this India during the time of Morley and Minto despotism is going on. You could have disbelieved the statement if it were made by us; but it is this statement that many influential members of the English Parliament are now making freely and in tones of thunder. Is anybody being able to protest

against that statement? Who can protest against what is true? There is no protest, yet the oppression of weak subjects is going on without opposition. There is no protest (but) the oppression of subjects is going on; yet some Anglo-Indians and English editors are encouraging oppression by concealing the facts; and still it is these people who are thought by the Government as so many moons without stains. And the Government is trying to keep the severe thunder of regulations ready against vernacular (literally, written in the language of this country) newspapers. Will not these affairs give rise in the public mind to the idea that the Englishman's principle of equality is only an empty word? At this who will not say that the Englishman's principle of equality has been buried?

BANGAVASI,
Mar. 14th, 1908.

123. The *Bangavasi* [Calcutta] of the 14th March publishes the opinions expressed by many of the leading members of the *Re-marriage of Justice Mukherjee's* widowed daughter. Sri Bharat Dharma Mahamandal, who have condemned the re-marriage of Justice Mukherjee's widowed daughter as being against the *shastras*. The paper publishes the proceedings of a meeting held at Nadia under the presidentship of Babu Bisweswar Chakarvarti, M.A., which also did not approve of the re-marriage. Ashutosh may be a very high official, and he may lick the feet of Englishmen as much as he can, but his position in the Hindu Society is quite an insignificant one.

BANGAVASI,
Mar. 14th, 1908.

124. Seventy-thousand weavers, writes the *Bangavasi* [Calcutta] of the 14th March, have been thrown out of employment in Lancashire. A rapid rise has been followed by a heavy fall.

BANGAVASI,
Mar. 14th, 1908.

125. Regarding the recent deputation of *Bharat Dharma Mahamandal* to the Viceroy, the *Bangavasi* [Calcutta] of the 14th March writes that His Excellency received the deputation with honour and with sweet language encouraged it in its work. This deputation was connected with the *Mahamandal's* efforts to preserve the *Varnasram Dharma* and the *maths* and temples of the Hindus.

Basumati,
Mar. 11th 1908.

126. The *Basumati* [Calcutta] of the 14th March contains the following:—

Alleged misappropriation of *tuccavi* grants in Nadia.

We had been re-assured on hearing that large grants of *tuccavi* loans were being made to the famine-stricken people of the Meherpore quarter of Nadia. But the account we have just heard from a respectable raiyat of Gopalpur village of the method of granting loans has thoroughly damped our soul. In a certain village near the Meherpore Subdivision there lives a European lady zamindar. Expecting that the work would be well done if entrusted to the lady zamindar, Babu Chandi Charan Chatterji, the worthy Subdivisional Officer of Meherpore, made over a few thousands of rupees to her and asked her to divide it among her distressed raiyats. But the agent of the lady zamindar—we do not know exactly if he is the Naib or the Dewan, saw that there was a great opportunity. So the raiyats of the lady were summoned and some one was given Rs. 10 and another Rs. 20 and so on, as loan; but the money was not handed to them; it was credited as arrears of rent and was locked up in the chest of the memsaheb! In other words, the money which Government paid as loan for the mitigation of the distress of the raiyats in these hard days was utilised in the great work of payment of arrears of rent due to the memsaheb. We are collecting the names of all those raiyats who have been thus deceived as also the details of the rents paid, which we intend to publish shortly. We never witnessed such strange sympathy on the part of a lady zamindar.

Basumati,
Mar. 14th, 1908.

127. The *Basumati* [Calcutta] of the 14th March gives a short account of the life of the late Swami Ramtirtha, who was born and educated in the Punjab, and while still a young man turned a *Sanyasi*. He travelled in Japan and America and lectured on the Vedanta philosophy. The Swami was a lover of his country. To identify one's self in everything with one's own countrymen, to be a sincere spiritualistic soldier, ready to sacrifice life for the good of the country, to realise that India is one's own flesh and blood, so as to feel that the western and eastern parts of India are one's arms, the expanse of India one's own

trunk, the Cape of Comorin one's feet and the Himalayas one's head, from which flow the Ganges, the Indus and the Brahmaputra—these, according to the Swami, constitute true patriotism and are the practical teachings of Vedanta. The writer concludes as follows:—

O ye who would have deliverance, take this great *mantra*, and with the courage of a lion march forward on the path of the country's progress. Remember, "there is no other course open for deliverance."

128. The *Basumatî* [Calcutta] of the 14th March gives details of the Kankinara riots and makes the following observations:—

The Kankinara riots.

It is difficult to ascertain who is responsible for the catastrophe which has made the coolies homeless. But nobody will deny that the coolies used to live in houses close to those of the sahebs, vitiate the pure air, heap rubbish all round and offend their ears by quarrelling, crying and singing. The rumour goes that the coolies had been ordered to quit the *bustee* and go elsewhere, but they paid no heed, and then followed the conflagration at noon. Of course, this coincidence may be quite accidental. But it is a fact that the coolies have been rendered homeless and ruined, and that the heaps of rubbish near the dwellings of the sahebs being burnt to ashes, they will be able to enjoy pure air and sleep soundly without being disturbed by the noise of the coolies. Now, why should the Sahebs belonging to the mills object if the coolies cut off their connection with the mills and go away to another place? Capital has always lorded it over labour; bread has its value no doubt, but flesh and blood too may have some value. This the labourers of this country are attempting to teach their employers.

129. The *Basumatî* [Calcutta] of the 14th March contains a detailed

The late Mustapha Kamel account of the life of Mustapha Kamel Pasha, the Pasha. Egyptian nationalist.

130. Under the marginally noted heading, the *Bharat Mitra* [Calcutta] of the 14th March writes:—

The release of Palji.

Oh, what an exhilarating news! Verily, it promises to enhance fourfold the happiness of the pleasure giving "Holi." In exhilarating, like the vernal air, the hearts of the Indian people with the fragrance of liveliness it is the importer of fresh animation into every nerve of their frames. And such is the news of the release of the talented son of our native land, Srijut Babu Bipin Chandra Pal.

131. The *Bharat Mitra* [Calcutta] of the 14th March has a cartoon

All India Dharma Maha-mandal deputation. caricaturing "the All India *Dharma Mahamandal* deputation that lately waited upon the Viceroy, by exhibiting the president as laying his feathered cap at the feet of Lord Minto.

132. In its another column the same paper writes as follows on the above subject.

All India Dharma Maha-mandal deputation. The Members of the mahamandal led by the Maharaja of Darbhanga opened their basket of layalty the other day before the viceroy who was pleased with all the tricks played before him but asked in reply "why was there darkness just below the flame of the lamp. The members of the *Mahamandal* gave titles (here probably a pun on the word *Upadhi* is meant as the word implies trouble also) to so many men so it was not fair that they should themselves be without any *Upadhi* (titles or troubles)." His Excellency has therefore ordered the inauguration of a commission to decide the *Upadhis* to be given to the Members of the *Mahamandal*. The commission has also been charged to deprive of their ancienr *Upadhis* (titles) such of the members as are already title-holders.

133. In concluding the marginally noted article, the *Bihar Bandhu*

The *Holi* has come! [Bankipore] of the 14th March says as follows, addressing the Goddess Devi as a patron saint of *Holi*.

Right welcome may thou be, Oh, Goddess of *Holi* thou that once didst see this country in its full grandeur which thou at present seest a dependency and reduced to an abject condition. There was a time when thou didst find a Hindu Raja adorning the Indian throne, and the Hindu feelings and religion in the enjoyment of their natuaral greatness and now there is the time when thou seest as ruler of the land a man of different religion who resides far

BASUMATI.
Mar. 14th, 1908.

BASUMATI.
Mar. 14th, 1908.

BHARAT MITRA.
Mar. 14th 1908.

BHARAT MITRA
Mar. 14th 1908.

BHARAT MITRA
Mar. 14th 1908.

BHARAT BANDHU,
Mar. 14th, 1908.

beyond the seven oceans. His representatives have no concern with the religion of the people. And the latter, in their fondness for foreign customs and faith are getting irreligious and of different tastes.

BIHAR BANDHU.
Mar. 14th, 1908.

134. The *Bihar Bandhu* [Bankipore] of the 14th March says that it is not

a matter of surprise to hear of Sir Andrew Fraser having gladly accepted the title of "policeman's friend" conferred upon him by Mr. Knyvett,

Inspector-General of Police in course of the speech lately delivered by him at Ranchi, on the occasion of the opening ceremony of the Ranchi Police Training School, inasmuch as it is only lately that His Honour offered a proposal to the High Court to restrict the judicial criticism of the police, though it is the same police that has been denounced as the worst of its kind by Mr. Keir Hardie and found fault with in various ways by the great men of the country in course of their evidence before the Police Commission.

DAILY HITAVADI.
Mar. 14th, 1908.

135. The *Daily Hitavadi* [Calcutta] of the 14th March writes:—

Famines have now become chronic in India.

Not a year passes in which thousands of men do not die of starvation in one province or another. Whenever famine breaks out in a place, the Government opens relief works and thus checks its ravages. But only this is no good unless something is done to prevent the recurrence of famine year after year. A terrible famine has broken out in the United Provinces this year, and the Government is doing its best to help the people. But how long can a people live on alms? The Government will have to help the country to become rich and prosperous, and then only would famines be at an end. It is the duty of every official to promote the *Swadeshi* for it is the *Swadeshi* which alone can improve the condition of the people. The officials know this very well; but whatever they may outwardly profess, it is quite clear to everybody that at heart they are opposed to the *Swadeshi*. Everybody has been able to understand that the notices which Magistrates have issued in all the villages in Eastern Bengal under orders of the Lieutenant-Governor of that province, are intended only to kill the *Swadeshi*. Various attempts are being made to prevent us from earning our bread by our own labour. And yet when famine comes and kills numbers of our fellow-countrymen the Government is overwhelmed with anxiety.

Then again, do not the officials know that it is not proper to export ship-loads of the country's crops when famine rages in the land? They take refuge behind the plea of free trade. On the one hand, lakhs of men are crying for a handful of rice; while on the other, the foreign merchant is carrying away the produce of the country. Is it, therefore, strange that men will die of starvation in India? Hence it is vitally necessary that some thing should be done to free India from the everlasting grip of famine.

DAINIK CHANDRIKA.
March 14th, 1908.

136. The *Dainik Chandrika* [Calcutta] of the 14th March says that while in England free trade has made food cheap by favouring importation of food-grains, in India it

has made food-grains extremely dear by favouring their exportation.

HINDUSTHAN.
March 14th, 1908.

137. In discussing the public demonstrations over the release of Mr. B. C. Pal, the *Hindusthan* [Calcutta] of the 14th March sarcastically suggests the introduction of

a new Pal era, such as that existed in Bengal of the days of the Pal Kings, and then goes on to deprecate the excessive sanguineness of those men, who forgetting the present, imagine that *swaraj* will come at once. The recent example of police violence at Mymensingh ought to teach the people to what lengths the police can go, and how unexpected such manifestations of violence may be. Again lawlessness on the part of rulers can be checked not by the ruled returning violence for violence but by their restrained opposition. There are a number of youths now abroad who imagine that what has been attained in other countries by efforts prolonged over years and years will be obtained here in no time. Let the Mymensingh affair be a warning to these short-sighted men of their folly.

HINDUSTHAN.
March 14th, 1908.

138. The *Hindusthan* [Calcutta] of the 14th March in discussing the practicability of starting a trade in India-made scents, writes that there are now sold in the Indian market, scents labeled *swadeshi*, which are made in Germany. Still it marks a

step forward that a foreign made thing has to call itself *swadeshi*. Formerly it was the other way about.

139. It does not matter who officiates for Sir Henry Campbell-Bannerman and Mr. Morley, writes the *Howrah Hitaishi* [Howrah] of the 14th March, but it will not be bad if they take a short leave now that their healths are failing. The new incumbents may or may not do

Rumoured illness of Sir Henry Campbell-Bannerman and Mr. Morley. India any good, but the people will, all the same, have an opportunity of enjoying the fragrance of two new white lotuses.

140. The *Nayak* [Calcutta] of the 14th March takes the *Englishman* newspaper severely to task for its alleged misrepresentations in regard to the Kakinara riots.

The Englishman on the Kakinara riots. The reporter of the *Englishman* scents the heroes of *Bande Mataram* in the Kakinara incidents. Although the matter is *sub judice*, yet the *Englishman* has the boldness to make all sorts of remarks; for it knows that it will go scot free.

141. The *Sandhya* [Calcutta] of the 14th March writes:—

The English and the Indian. Judging from the way in which the turbulent section of the population of the country are already after the *Feringhi* fellows, it seems that it will not stop short of a shouldering out. The people of the country are sorely disturbed by the violence of the cudgel, so how are they to blame? The sooner these *Feringhis* go over the seas and join their fellow-countrymen there, the better. We do not want you and we do not want your laws either. If even that does not suffice, the poison would be eliminated from the system by its being assaulted with the broomstick.

142. The *Tamalika* [Tamluk] of the 14th March reports that there was

Rejoicing at the release of B. C. Pal. great rejoicing at Tamluk and in the mufassal, in honour of Bepin Chandra Pal on the occasion of his release.

143. The *Tamalika* [Tamluk] of the 14th March warns the villagers

A warning to villagers. against certain strangers dressed like respectable men who are touring in the mufassal telling people to purchase foreign goods freely, because, they say, the controversy about *deshi* and *belati* goods is at an end.

144. The *Tamalika* [Tamluk] of the 14th March is grateful to His Honour

Sir Andrew Fraser and *Bande Mataram*. Sir Andrew Fraser for his declaration that he appreciates and respects the cry of *Bande Mataram*, and hopes that His Honour's subordinates will now learn a wholesome lesson.

145. The *Yugantar* [Calcutta] of the 14th March has the following:—

A NEW *Jeziā*

WHILE getting by heart (the story of) the Musalman's *Jeziā*, the Englishman's

"A new *Jeziā*."

Jeziā has been found out (*lit. caught*). At school,

the boy was learning from his teacher that the Musalman rulers were terribly oppressive, that they used to despise their Hindu subjects as *Kafirs*. Because they were followers of a different faith, they forcibly used to exact the *Jeziā* tax from them. So long this is only what the boy has been learning, but in the course of the change of time (which has now come about), the boy has taken up a different tune. He has come to understand that the Englishman's *Jeziā* is more terrible still.

The Musalman used to impose a *jeziā* only on religion. The Englishman, irrespective of Hindu and Musalman, has imposed a *jeziā* on the honour and *izzat* of every Indian. Under the *zulm* of the Englishman's *jeziā*, lakhs and lakhs of Indians are daily being turned out of their homes, destitute of food and clothing.

To talk of this *zulm* in detail would necessitate the writing of the history of India a second time. We shall therefore refer to it briefly.

Punishment is never suffered except for sins. But what are the inhabitants of Barisal and Mymensingh now having to suffer punishment for? To hear of the terrible fine which has been imposed on three villages in Barisal strikes one dumb. From the villages of Jhalakati, Uzirpur and Bauphal, every six months,

HOWRAH HITAISHI.
Mar. 14th, 1908.

NAYAK,
March 14th, 1908.

SANDHYA,
March 14th, 1908.

TAMALIKA,
Mar. 14th, 1908.

TAMALIKA,
Mar. 14th, 1908.

TAMALIKA,
Mar. 14th, 1908.

YUGANTAR,
Mar. 14th, 1908.

Rs. 30,000 is being collected as charges for punitive police. The punitive police has been appointed in order to destroy the *swadeshi* there. The people of those localities are to assist in this work of destruction by contributing money. When we do not hear of any trouble even now, we must suppose that those villagers have certainly prepared themselves to pay up that money by some means or other. But before paying up this tax let the people of Barisal think once of what Hampden said. Before accepting this burden of taxation let the people of the country once reflect in all humility that to pay up this is the same thing as being traitors to their country.

"Would twenty shillings have ruined Mr. Hampden's fortune? No but the payment of half twenty shillings on the principle it was demand would have made him a slave."

For those who can send every year 25 to 30 crores in cash as "Home charges" it is not very difficult to pay Rs. 60,000 in six months. But why should we pay it? Payment should be arranged for after an adequate consideration of this question. To-day you (people of) Barisal, pay up Rs. 30,000 without objection. To-morrow Mymensingh will pay up Rs. 60,000. The day after, Dacca and thereafter all India will agree to pay for the charges of punitive police forces. But is there any difference between agreeing to pay this tax and taking up arms against *swadeshi*? What else but enemies of the Mother and traitors are we to call them who will agree to pay their tax in this way?

There is no such enemy of the Mother, no such traitor in Barisal and Mymensingh,—this is what we firmly believe and all India believes. Barisal and Mymensingh will by no means break this sacred vow of the country and acknowledge submission. People of Barisal and Mymensingh, do not forget yourselves. Even death were preferable, but still do not acknowledge submission.

YUGANTAR,
Mar. 7th, 1908.

146. The *Yugantar* [Calcutta] of the 14th March has the following:—

"Perfidy should be dealt out to the perfidious."
An attitude of suspicion towards the ruling race recommended.

One should not form an alliance with the enemy, even after well-cemented peace. For water even though hot puts out fire.

Doubt is the hidden weapon which kills enemies, is the radical principle of retaliating on enemies, and is the first step towards gaining victory. Just as a nation, pressed under the cruel grinding of a national strength vanquished and trampled down upon, saves its life under the shelter of a faith in itself, so keeping its whole life awake through doubt it resides with circumspection within the thunder (like hard) grip of the oppressor. Their sleepless doubting eyes, adjusting the telescope of carefulness, bring under their control the movement and ways of the enemy.—Behind the stream of the nectar of the enemy's professions, they feel (the presence of) a bitter outflow of venom. On the lap of the smile of favour of the officials the snake of hate with its hood of oppression raised, sits alert waiting to bite. The unsolicited gifts of the enemy, bear in their train, instead of blessings, a mass of the evil of poverty. A life protected by the hands of an enemy is nothing but the painful interlude before an inevitable death.

The bitter drug of official rules has removed the disease of superstition from the social body. The representative of the foreign ruling power went across the seas, in a happy frame of mind, carrying with him the words of blessing of a powerless people. But to-day the awakened people see with despairing eyes that their immense society is splitting up into fragments like the putrid limbs of a corpse which has lost its vigour (of life). The foreign enemy on the pretence of reforming has inaugurated destruction. Hundreds and thousands of widows, who used to get peace by offering themselves up to the crests of the sacred flames of the pyres of their dead husbands, are (now) alive (only) to suffer the terrible pangs of being consumed in the forest-conflagration of famine; lakhs on lakhs of infants who, as soon as they first saw the light on earth, used to fall asleep on the cooling breasts of the Bhagirathi with its sacred waters, are (now) storing up blood in their bodies (only) to fatten the bodies of their enemies. Behind the gentle sprinkling of streams of water, the strong on-rush of a terrible flood has loosened the very roots of the terrible tree. Hence it is that to-day the needless zeal of the official in

assisting priests in temples to keep the peace brings on a suspicion amongst the people. The procession accompanying a bridegroom, which stands waiting on the behests of the keepers of the peace appointed by Government, is forcibly bringing on its own voluntarily imposed weakness. Where the aspect of the devourer is the natural one for the ruler, does not his aspect as the protector manifest a strong desire to satisfy his hunger? The enemy has got an opportunity of entering the inner apartments (of our homes) in the guise of the physician. The worn-out body of society can no longer stand without the support of the ruling power. On the surface is the pleasing cover of social reform and inside is the terrible agitation caused by a thirst for blood.

The *thug* bands were suppressed in order to free the people from terror. From one frontier to the other, the triumphant drum of the ability of the official was sounded. The satisfaction of the deceived people has been recorded in history. But to-day a new truth has made itself manifest (literally awakened) before suspicious eyes. The foreign robber in order to rid his path of thorns has stamped out this band of indigenous robbers. The bond of unity which existed amongst this band of *thugs*, and the hidden force which was daily being focussed (amongst them) would in time have overturned the ruling power. Hence it was that on the pretence of protecting the power of the people, the immense receptacle (of potential popular power) was smashed up. If to-day even a shred of that force had survived, the oppressor with the breast pierced with shots would not have got an opportunity of medical treatment; the life of the arrogant foreigners with the hand severed and the head wounded would not have waited for a (judicial) trial; in that case, to avenge the breaking of the image (at Jamalpur) Ranachandika (the goddess of war) would by this time have been roused; there would have been no want of fit sacrificial offerings before the Mother, the country, which has its body torn, which is hungry and is thirsty.

After that (came) a new manifestation of the ruling power, sweet glances cast by (crooked) eyes, a pleasing relaxation of the thunder (like rigid) grip, a new spring of unsolicited mercies, the establishment of universities for (the promotion) good education, the creation of the postal department for facilitating the conveyance of news; the extension of railways providing (the conveyance of) news by wire; the appointment of policemen in order to keep the peace, (the conferment of) the liberty of the press, and lastly the creation of municipalities as foreshadowing a system of local self-government. When the people, deluded by the spell of these false mirages, in their quick progress towards destruction occasionally look with eyes of suspicion, the spell over them is broken at least for a moment; in the light of a new truth they see the path of safety. In the mist of this deception the sun of the glory of the independence of the subject nation has got dimmed. Under the soporific influence of self-forgetfulness, their heads are repeatedly bowing at the feet of the conqueror. Has any measure been adopted only for the welfare of the people? The welfare of the people is a minor, the subserving of self-interest the major (consideration). Doing good to people is the perception which is delusive and the advancement of self is the truth which is imperceptible. The people cannot hope for more than the little of good that naturally results in the course of the accomplishment of selfish purposes.

O people who have been roused by blows, let the crookedness of doubt awake in every heart amongst you to-day in consequence of the oppression or the indifference of the foreign power. Observe both sides, the palpable and the impalpable, of the reversal of your fortune, of every official measure. Do not, filled with joy by the rays of light only, forget to measure the depths of the darkness which is behind. Remember the cruel touch of the all-destroying thunderbolt behind the rays of the laughter of lightning.

See you not, the immense city, the proud sporting-ground of the powerful conqueror is, like a hungry demoness, throwing out a thousand arms and robbing Mother village of all the immense heap of her prosperity? See you not that as soon as ever in the first signs of a new dawn, you sons attached to the Mother, have again made the silent, withered villages overflow with the nectar of songs rousing the Mother country, harassment and oppression have incarnated themselves and appeared before your terrified gaze. When

you see that the throbs of the poor cultivator in the distant village coming to sense, by a lightning response, create terror in the hearts of the officials, when you see that though living across the seven seas, extending over a thousand

* A distance calculated variously at from 4 to 9 miles. *Yojans*,* they keep themselves informed about you everyday, when you see that even before the piteous wailing of the faminestricken, the news of the sedition of the son attached to the Mother, reaches the ears of the ruler, when you see that steam-ships and carriages are necessary more to carry Gurkha punitive policemen, the proud embodiment of the unrestrained ruling power, than to carry loads of corn and food in order to mitigate the hunger of the (man) in the village, stricken with starvation, when you see that expeditions (made up) of keepers of the peace (?) are being sent to different parts of the country in order to stamp out the restless manifestation of the pangs of the Partition, then O deluded people do not get filled with joy at (two words are unintelligible here), be not eager to hold up the flag of loyalty at the unsolicited release of men banished without a trial. In your case, the solace of hope is a void, there is no time to go to sleep in an undisturbed frame of mind. Remain awake every instant, keeping close to the enemy behind the screen of carefulness, try to understand the significance, hidden and manifest, of every step he takes. Keeping yourselves ready for mischief to happen, apply your strength to the successes of the party of your enemies (?). Do not give the enemies opportunity of removing your wants. Do not in seeking alms from the powerful, tempted by little, lose your beggar's wallet with the whole of the humble collection of the day in it.

YUGANTAR,
Mar. 14th, 1908.

147. The *Yugantar* [Calcutta] of the 14th March has the following:—

THE DRUM OF TIME.

“Or if killed you will attain paradise.” The drum of time is sounding. Hostile forces possessing different characteristics force one another and go on, are set destroying another (?). Sometimes sin is vanquishing virtue and sometimes again virtue is vanquishing sin. The *Darsans* and the *Purans* have not by any means been able to decide the question why this struggle takes place in the animate world.

This struggle affair has been going on from eternity. It is a self-evident law of nature. It is inevitable. Through this struggle, creation, preservation and destruction, all three will appear vividly before the eyes of living beings. And it is these three which constitute the path of declaration (?) of the manifested universe. And it is this endless struggle which will always regulate these three courses. Struggle—Struggle—the drum of time is sounding to this cry. War between one country and another, between one race and another, between one religion and another, between a ruler and his people, between one man and another, between the eyes and the ears, between one eye and another, between the hands and the feet, between the mind and the heart, unceasingly this struggle is going on. At the sound of the drum of great time, thousands on thousands of lives are rushing on, unsheathed sword in hand, are giving up their lives in open warfare under the influence of some unknown mad desire. There is the drum of time sounding “Or if killed you shall attain Paradise.” And thousands on thousands of lives are jumping into the flame of battle. At the sign of the music of the battle-drum of great time, souls desiring emancipation are rushing on towards Paradise.

The conch-shell of the goddess has sounded throwing into the shade (literally robbing of its effulgence) the spirit of the demon. Again to the twang of the bow of Raghav the sound of that battle-drum echoed. At Kurukshetra, to the sound of the great Krishna's conch, the Kuru tribe was destroyed root and branch. The wealth and heroism of the Kshatriya wholly disappeared. It is this terrible field which has swallowed the wheel of the car of the sun of India's good fortune. It was here that the setting (sun of) expiring Hindu heroism completely disappeared. Alas, alas, will not those days return? Will not Indians at any time regain that lost wealth and heroism?

Hark there, the drum of time has sounded. Making the distant heavens quake, the message (literally words) of the emancipation of ten thousands of

creatures has been sounded into the far distance. Dispelling the swoon into which India had fallen, it has sounded *Bande Mataram*; making the sky and the nether regions quake, it has sounded *Bande Mataram*. The heart-string of every Indian sends forth the note of *Bande Mataram*. Making the heart of the enemy quake, India which had fainted is uttering forth the leonine roar *Bande Mataram*.

148. The *Yugantar* [Calcutta] of the 14th March points out how Buxar, where Babu B. C. Pal was lately incarcerated, has

The Associations of Buxar. been identified as the place where Viswamitra

performed penances and attained the Brahmanic spirit, which enabled him to bring about the destruction of the demons who infested the land at the time and interfered with the kindling of the fire at the sacrificial altar by the Brahmins. Buxar has also been since that time a place where India's destinies have been decided by battle. The paper hopes that coming out of his stay at Buxar, Bepin Babu also will imitate Viswamitra and preach to his fellow-countrymen the gospel of emancipation and so resist the unchecked career of demonial brute force.

149. The *Yugantar* [Calcutta] of the 14th March has the following :—

YUGANTAR,
Mar. 14th, 1908.

YUGANTAR.
Mar. 14th, 1908.

THE PEOPLE'S DUTY, OR THE PRESENT PROBLEM.

The Cultivator.

"But times are altered. Trade's unfeeling train
Usurp the land and dispossess the swain."

THE cultivator wears himself out by labour, (while) it is in the house of the Sunri (the liquor-seller) that Lakshmi (the goddess of prosperity) takes up her abode." This

"The people's duty."

proverb, which has a substantial (truth) in it, will prove the truth of the above words of the sympathetic English poet. This proverb which has been very long in vogue takes the mind to the distant (past), brings out very finely before the eyes the picture of the sorrows and the hard lot of the helpless cultivators. We see that those days of happiness and ease for India have departed. The field the grains from which used to be exchanged for the gold of commerce, that field of India has to-day been converted into a terrible desert. A battle

has begun between the gods and the demons regarding the apportionment of the nectar.* The sea of Kshira (milk) is now vomiting forth deadly poison.

The cultivating class has almost become extinct. Under the harassments of the demon of luxury, which has arms of iron, hundreds and thousands of lives are daily falling into the jaws of death. Thousands and thousands of lives are being constantly trampled on at the shrine of the feet of those livers at ease. No longer does that able-bodied cultivator exist. No longer exists that paddy, filling the *gola* (granary). No longer exist the sleek and fat bull, or the milch cow, or the ponds filled with fish, or that hospitality and good dealing, or that *asrama* (refuge) of happiness. The incomparable happiness and prosperity of India has sunk into the bottomless depths of time for ever.

Crores on crores of men have died of famine, 3 crores and 25 lakhs of men die of starvation in a century. This sport of famine has been going on since 1801. In the last quarter of the past century, famine broke out 18 times, and in the course of them 2 crores and 60 lakhs of men died. During those 100 years not even in war were so many men killed all the world over. During the past century, the number of men killed in battle would not exceed 50 lakhs. During the last 11 years 56 and a quarter lakhs of men have died of plague alone. What happened in the case of cholera, fever and pox is not worth mentioning at all. These unfortunate men were mostly cultivators, oppressed by the burden of excessive taxation, and ultimately reduced to (the condition of) labourers after they had sold off their homesteads. Uncountable Indians have died, consumed in the flame of hunger. There is no estimating how many more will die in that way. So long as this thousand-headed monster will keep draining away India's (substance), so long will her people be consumed like insects. A meteor has appeared in the sky of India's fortune.

Meteors manifest themselves (*i.e.* arise) only for the destruction of men. It is to destroy the world, that *mlechha* races, devoid of good manners, arise.

(Here follows a *sloka* from the *Gita* of which the sense is substantially given above).

What a terrible sin it is for the atonement of which crores of India's sons are falling into the jaws of death. Who can say that the flame of hunger which has been kindled on India's breast will not in time consume the whole of India? Who can say that that flame of hunger (literally, of the stomach) will stop short only after consuming clusters of withered grass, instead of playing a cataclysmic game?

Unfortunate people, you have to bear the burden of sins of others, you have to die for the sins of others, you have to put on the garb of beggars to sell your homesteads and your cattle, and as labourers you have to work from sunrise to sunset in mills in order to gratify the demoniac hankering after money of others, you labour but you cannot get (enough) to eat to fill your bellies with. Remaining in a condition of starvation or semi-starvation, you get worn out with disease. Starvation doubles the virulence of disease. (And) you die of plague, fever and diarrhoea. The country is devastated by diarrhoea and excessive (prevalence of) fever.

Alas! India is well-nigh devastated. The happy court-yard is full of sorrow. The land of the gods has well-nigh come to be the home of demons. Those who were reigning in the sky of India's fortunes as the planet *Sukra* (*Veetus*) have also vanished. The sons of those whose blood, bones, fat and marrow it is which made the soil of India fertile, are to-day deprived of their rights. Those sons of India are to-day homeless and without food. They have no right to money earned by themselves. There is no room for him in the land of his own birth. Man has taken away from him the right which nature gave him. He has been deprived of God-given rights. Alas! in human society there is no such thing as "rights." Those rights have no sort of connexion with justice and religion. In this place (*i.e.*, in the world) unjust rights crop up. Rights accrue from forgery and fraud, from treachery, from theft and highway robbery. The right of forgery is here a right and the right of conquest (another) right. Here it is (a case of) the land belongs to him who has the *lathi*. How can the weak find room in this society? It is only the strong who will survive on earth. Here (by) survival of the fittest (it is understood) that the vulture is worthy to survive amongst the (birds?), the lion and the tiger to survive amongst sheep and other (similar) animals, and the European to survive amongst races of men. And therefore it is they who will survive, who will live, who will swallow up the whole world.

If that be so, then, son of India, why do you want to live? You are weak, you are unfit (to live). You have not the traits of the vulture and the beast of prey. You cannot snatch (a thing) out (of another's grasp) and eat (it). And therefore you are unfit. You cannot rob like the robber, therefore you are unfit. You are not ungrateful, you shrink from treachery, you embrace death rather than betray trust, you shed your heart's blood for the sake of the strangers in clime and in religion, and therefore you are unfit. Irrespective of race and religion you protect the shelterless enemy by affording him shelter. In order to protect the man under your protection you do not shrink from thrusting the knife into the heart even of your uterine brother. And therefore you are unfit. You cannot apply any of the principles of *sama*, *dana*, *bheda* and *danda* (*Sama* is conciliation, *dana* is making gifts, *bheda* is sowing dissensions and *danda* is inflicting chastisements). These are the four traditional Hindu ways of fighting a foe. And therefore you are unfit. You are very much afraid of impiety. How (then) can you find room on earth? You are not worthy to receive even a pin point's space of land. You will have to be consumed in *Jatugriha*,* room made of lac, you will have to pass your days in disguise, you will have to be shelterless as though made of air. For you are unfit. If you wish to survive on earth as men, then prove your fitness before all the world. Give up this constant fatalism (?), constant destitution, constant lassitude. Cultivate and use strength, show development of manliness (in you), become great with the greatness of manly exertion.

*The allusion is to the story narrated in the *Mahabharat* of the attempt made on the lives of the Pandava princes by preparing for their residence a home made of inflammatory material with the object of setting fire to it in an opportune moment.

150. Verily, it becomes the European merchants only to export the Indian grains with one hand and to hold up the other as a signal betokening, "Do not fear," says the *Hitvarta* [Calcutta] of the 15th March, hearing that the European merchants of Calcutta are contemplating to devise means of relief for the famine-stricken Indians and that a meeting is shortly going to be held in this connection, under the presidentship of the Viceroy, in the Town Hall.

151. The *Hitvarta* [Calcutta] of the 15th March writes :—

The task of the Lucknow Conference is now done. Though *Malviya* and other nationalists of the United Provinces could not venture to bring to their lips the mention of the *swarajya* as defined by Dadabhai Naoroji, yet the demand made by the Conference upon Government for the investment of the members of the Provincial Councils with greater powers than they at present possess, in reference to the financial and other matters, does not fall short of the object of the *swarajya*. Now, the question is whether or not Government would accede to the request of *Malviya* and his colleagues in this connection. If the Conference be able to achieve its object so far, Lord Kitchener, will of course, have to leave India bag and baggage. And hence it is highly improbable that the moderates would succeed in their attempt, as hardly would an authority come into being in the present generation as would gladly comply with their demand.

Generally speaking, a demand should be made only when it cannot but be granted. Never are we averse to the demanding of our rights and privileges from Government. But, at any rate, the proper time for making such a demand has not yet arrived. It still dwells in the foreground of futurity. Inasmuch as before preferring request for anything important, we should make overselves deserving of the same. In fact, we cry for *swarajya* like the British colonists and will not rest content until we have achieved our object. But, first of all, we are required to make our countrymen prepare themselves for obtaining it. Their preparation consists in their zealous adherence to the boycott propaganda, as without it, they can neither get *swarajya*, nor the powers they aspire for. Is it not therefore surprising that the so-called nationalists demand *swarajya* in a modified form, but hold themselves aloof a good distance when it is a question of preparing their countrymen for the same? So long, *Malviya* has been protesting against boycott. Verily, he has been mistaken so far and now it is time for him to correct his mistake. To acknowledge one's own error is not disgraceful, rather preferable to a dogged persistence, since to err is human.

Nowadays, commerce is the only way to worldly success, and commercial success cannot be achieved without the co-operation of administrative powers. Hitherto, Parliament has been framing laws to the detriment of the Indian commerce and that is the reason why the Indians have lagged behind the English merchants in their commercial advancement. Therefore, in order to achieve this object, it is not a small expenditure of money that is needed. Boycott is the only means to secure it. The *honest* (the word used is *Anisht* meaning shameful) *swadeshi* may be superficially countenanced by Government representatives, but they will never be disposed to be in favour of the *swadeshi* (in the true sense of the word). The very word, boycott sends shudder into their frame, dries up their lips, makes their hair stand on end and lets the pen drop out of their hands. Hence it is necessary for us to carry on the boycott in an open way and with a beat of drum, because if perchance the Indians be backsliding on the present occasion, they will never get rid of their misfortune and the doors of hell will remain invitedly ajar for them.

Again, in order to make the people hold fast to boycott, it is necessary to give them national education. This can be done in two ways (a) by sending the nationalists on a mission to different parts of the country and (b) by opening schools. The first of these methods was not at all discussed at the

HITVARTA.
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HITVARTA.
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Conference. For the second it was resolved to appeal to the support of Government. Now, what would India gain by such a system of education? Granting that Government may increase the number of schools and propagate free primary education, but books such as Le Warner's *Citizen of India* will generally be taught in these institutions and hence the system will not prove to be of practical good to the people* * *. So that, the Lucknow Conference, after all, did nothing for the well-being of the Indian people.

HITWARTA,
Mar. 15th, 1908.

152. After passing some satirical remarks on the action of the "All India *Dharma Mahamandal* deputation" that recently waited upon the Viceroy in the terms that now, of course, the Hindu religion has reached its culmination, devotion to Hindu religion has reached its goal, etc., the *Hitwarta* [Calcutta] of the 15th March exclaims: Goodness knows what future awaits the country and the nation which have come to this pass? Men (viz., the members of the *Mahamandal*) whom the independence exercised by other religious bodies could not teach an object lesson, have undertaken to protect the ancient religion! And nothing can be more regrettable than this! Even a boy with the least common sense would not act in the way these members of the *Mahamandal* have done: How nicely has the ancient religion been dealt with by them!

JAGARAN,
Mar. 15th, 1908.

153. The *Jagaran* [Bagerhat] of the 15th March believes that the Bengalis will soon come to possess the strength of the Sikhs. There is no sphere of life in which the Bengalis have not shown their aptitude. They have so far been lacking only in courage, but their timidity is fast disappearing with their growing sense of self-respect, and with their growing realisation of their own present predicament. They are now devoting their attention to cultivating physical strength. The Sikhs were at one time as much an oppressed and peaceable people of the plains as the Bengalis now are. At the present day science is making brute strength more and more superfluous, and so if the Bengalis, strong in character, take to cultivating science and a self-less spirit, a great national future awaits them.

JAGARAN,
Mar. 15th, 1908.

154. The *Jagaran* [Bagerhat] of the 15th March writes that the lesson which the recent victory of Japan over Russia, as India's present and future. well as the past history of India, specially the history of the defeat of Seraj and the victory of Clive at Plassey teaches, is the supreme importance of unity as a factor of national life contributing to success. It marks therefore the beginning of a new era for India, that her sons should now have learned to combine and to return blow for blow. A time of strenuous activity is now before the Indian and if with this activity, he makes truth the guiding principle of his conduct, a glorious future equalling his past awaits him.

HINDI BANGAVASI,
Mar. 16th, 1908.

155. The *Hindi Bangavasi* [Calcutta] of the 16th March has a parody on the *Holi* Festival in which some of the lines purport as follows:—

The *holi* festival is insipid to us when we see the country deprived of its wealth and grain by the foreigners.

And many new laws have lately been enacted. Even so unjust have become the rulers. They do not consider it to be their duty to attend to the work of administration (in the true sense of the word). They know only to molest the people.

They do not inform King Edward VII of what is going on around. As for Morli Ján (John Morley) he keeps in his palace far beyond the seven oceans. His subjects are dying but it hardly attracts his attention. They suffer without a grumble. Even so are the Indian people. They do not grudge even to lay down their heads in the interest of the State. Hardly can the Englishmen know them.

SANDHYA,
Mar. 16th, 1908.

156. The *Sandhya* [Calcutta] of the 16th March says, that without a pure body and a pure mind, a man cannot attain salvation; and that purity of body and mind cannot be effected unless a man eats healthy food and lives in a healthy place. But

the chronic poverty of Indians makes it impossible for them to do either. The Feringhi's rule over the country and his draining of the country's wealth are making the people poorer and poorer. The only cure for this is *swaraj*, which all Indians should, therefore, try to establish.

157. It cannot be, writes the *Sandhya* [Calcutta] of the 16th March, that

The Kali Yuga. there still remain, as the astrologers say, 426,992

years for the *Kali Yuga* (i.e., the Iron Age) to last.

Sin shortens life. Why then should the life of the *Kali Yuga* be so long, when during this era so many cows are being slaughtered, so many men are dying of starvation, so many chaste women are being outraged, so many Brahmins are being unjustly persecuted and so many people are being oppressed and drained of their wealth? The *Kali* era is surely nearing its end, but like the waning candle, it is giving forth one last long flash before it goes out altogether. During this time all sorts of oppression and injustice will increase, cows will die of starvation, famine will rage in India, and numbers of men will die.

158. The *Sandhya* [Calcutta] of the 16th March contains an account of the rejoicings that took place at Galachipa (in Backergunge) on the occasion of Bepin Chandra Pal's re-

lease from jail.

159. The *Navasakti* [Calcutta] of the 17th March takes exception to Mrs. Annie Besant's advice to the National University to take a royal charter. Mrs. Besant has no business to speak about the affairs of the people, and it is fortunate that they have now learnt to take her for what she is worth.

160. The *Navasakti* [Calcutta] of the 17th March in noticing the recent article in the *Englishman* on "Home Rule" in India, Home Rule for India. remarks:—

We do not want Home Rule or any other form of government to be conferred on us by any source extraneous to ourselves. The *swaraj* we want we shall have to build up ourselves.

161. A correspondent to the *Sandhya* [Calcutta] of the 17th March writes Rejoicings at Bepin Chandra Pal's release. an account of the rejoicings which took place at Baidyapur (in Burdwan) on the occasion of Bepin Chandra Pal's release from jail.

162. The *Sandhya* [Calcutta] of the 17th March contains a poem written by Srimati Kalidasi Dasi, a Bengali lady, welcoming Bepin Chandra Pal on his release from jail.

163. The following is a full translation of an article under the heading The riots at Tinnevelly. "It is the person drunk with wine who calls (another) drunk," which appears in the *Sandhya* [Calcutta] of the 17th March:—

The name of a riot does not make our hearts palpitate any more. There has been a riot at Tinnevelly. Oh horror (literally, oh father, father!) What an affair the Madrasis have caused to take place! This time there was a cataclysmic hurricane in the twinkling of an eye, from a strike there was

* A book of hymns sacred to Kali, which if read through, brings one prosperity and joy. If, however, the book is read in a reverse way (beginning from the end) the man is ruined.

fourthwith a perverted *Chandi*,* from rejoicing their was the booming (of guns), from the pipe they took to the sword outright; offices, courts, police-stations, and post-offices—everywhere there were looting and burning down. The Feringhi fired guns (literally employed bullets), (and) let loose bands of soldiers, still no one paid any heed to all that. (It seemed) as if nobody knew what fear was, as if a heap of dry straw had been set on fire which blazes all the more furiously if you attempt to put it out. It is the Mother alone who knows the mystery of this affair of devastation:—

"We have known, we have known,
Tara (i.e. Kali), thou knowest,
Mother, the art of magic;
Whenever and in whichever form
Thou comest, to that, Mother,
We are agreeable."

SANDHYA.
Mar. 16th, 1908.

SANDHYA.
Mar. 16th, 1908.

NAVASAKTI.
Mar. 17th, 1908.

NAVASAKTI.
Mar. 17th, 1908.

SANDHYA.
Mar. 17th, 1908.

SANDHYA.
Mar. 17th, 1908.

SANDHYA.
Mar. 17th, 1908.

The Mother is saying (literally, showing):—"I am to day sitting with you all on my lap. Your rejoicings, your proclamation of *swaraj*, your boycott, your meetings and associations are today my sports. Who shall dare today to put his foot on the snake? There is today the strength of ten thousand elephants in your lean bones; or else is it possible for such a flash (literally, play) of lightning to take place amidst the darkness of Madras? Chidambaran Pillai is my golden moon, Chidambaran is intoxicated with my order—with my call. He handled the *Feringhi*'s letters and papers and learned the profession of a pleader. Today his attention is not turned that way, he does not go about seeking money. He is not a beggar for honour and respectability at the *Feringhi*'s door. I am breaking his bonds one by one. He is not today afraid of your disgrace, he is today an advocate of the *swadeshi*, an advocate of *swaraj* (and) he today cries bitterly if he sees other's miseries. He never thinks of himself (but) taking my name, sets himself to remove their miseries and to awaken their honour and respectability. In this cremation ground of India he is my mad votary, devotion (to me) is his only possession (literally provision for a journey), deliverance is his aim,—who can unnerve him, who can stop him? The fire that I have lightened within his breast is not to be quenched until all the bonds of India are snapped. If an obstacle is caused to the strivings of such a devotee, I bring about a (great battle like that of) *Kurukshetra*, and I come down on the arena with the roar of cataclysm. I perform what is impracticable. I really become a dweller of the cremation ground and dance frantically. I do not understand peace (or) unrest, I do not know happiness (or) misery. I am the consort of Siva, Siva's wife. I am engaged in the attempt to do good to all (my) sons. I try to establish *Siva* (i.e. happiness) in the world. Wherever there is an obstacle to those

rites for the establishment of *Siva*, I bring about a (confusion like what happened to the) *Daksha-Yajna*.*

"Today the thirty crores of the sons of India are trying to be chaste; they will not go to other men, will not be deluded by others' tricks and artifices. (and) will not be polluted by the sinfull glances of others. (And) shall I not help in this pursuit of truth?

"I did not indeed come so long, I did not indeed know so long, I did not indeed raise the din of cataclysm so long. Today my work is begun, to-day the rites sacred to Siva have again been begun in India, today the attempt for the establishment of virtue has again awoke. Whoever will try to put an obstacle to this effort—this practice of austerities—this sacrifice,—will float away like a blade of grass, even though he be *Airavatu* (the elephant of heaven)."

Madras has not been drunk, Madras has not lost all sense of right and wrong (literally, the knowledge of what is the proper direction and what is not), Madras has not lost her wisdom; I have today placed my seat on the breast of Madras. The drunken mind has made her drunk today, and the man drunk with wine calls her a drunkard. That is why the *Feringhi Englishman* says "Madras is drunk to-day, strike her with a whip. "We also say, "Strike, let us see how far the affair (literally, the *Sradh*) goes."

NAVASAKTI.
Mar. 18th, 1906.

164. The *Navasakti* [Calcutta] of the 18th March contains warnings for both the Government and the popular leaders. To

The Tinnevelly riots. the Government they indicate that the fire that is smouldering in the country may at any moment burst into a wide conflagration, that it will be foolish not to take a serious note of it, and that the people have learnt to disregard even the military. To the popular leaders they indicate the necessity of concentrating and organising the scattered and disorganised forces in the country. The time has come when all petty considerations should be left aside, and the country illuminated by the light of *swaraj*. The *Englishman* has urged the Government to be strong in its measures of repression. Put this advice into practice and it will be found to be ineffectual.

NAVASAKTI.
Mar. 18th, 1906.

165. The *Navasakti* [Calcutta] of the 18th March publishes a translation of a letter written by Mr. Keir Hardie and published in the *Labour Leader*.

URIYA PAPERS.

166. The *Sambalpur Hitaishini* [Bamra] of the 1st February is unable to understand the reason or reasons that have influenced the Transvaal Government in legislating measures against the British Indian subjects of his Majesty the King-Emperor. The writer hopes that the Imperial Government in England will pay attention to the matter without delay.

167. The same paper supports the proposal of its contemporary of the *Sambad Vahika* that a Branch Railway from the A proposed Branch Railway from Kapilas Road Station to Kapilas, will not only prove remunerative to the Railway Company concerned, but add comfort and convenience to the journey of those pilgrims who visit Kapilas every year. The writer hopes that the people through whose lands the proposed railway will pass, will bring the matter to the notice of the Railway authorities.

168. Referring to the acts of the Mymensingh Police, which have become the subject of comment all over India, the same paper points out that the Police being unable to find out the guilty persons, began to oppress both the innocent and the guilty, thereby making the people believe that the Police was not actuated by good and noble motives.

169. The same paper regrets that the vacancies in the Rampella and Bargarh Guru Training School, are being offered to Babu Jagannath Misra and Mahadev Misra, who are foreigners, though competent local men are available to hold the posts in question.

170. The Kujang correspondent of the same paper states that rice sells there at 8 seers per rupee, mung and pulse at $7\frac{1}{2}$ seers each and mustard at $5\frac{1}{2}$ seers. It is said that the prices will go up still higher after a few days. The Maharaja of Burdwan to whom Kujang belongs, is requested to make preparations for the future relief of His Highness's subjects.

Deaths due to wild animals.

171. The same paper states that two men were killed by tigers at Allipara in Baramba. The representative of Orissa and Chota Nagpur advocating the cause of domiciled Bengalis in the Bengal Legislative Council did not act wisely by upholding the cause of the domiciled Bengalis in Orissa, to whom Government has granted sufficient patronage, without saying anything in support of the claims of the Uriyas. The Bengalis domiciled in Orissa, must make common cause with the Bengalis of Bengal. They cannot be expected to mix with the Uriyas as is supposed by some. The Uriyas are to blame if a gentleman from Chota Nagpur has been selected to represent their cause in the Bengal Legislative Council, for it was want of union among the Uriyas, which led to this result.

172. The same paper is of opinion that the representative of Orissa and Chota Nagpur advocating the cause of domiciled Bengalis in the Bengal Legislative Council did not act wisely by upholding the cause of the domiciled Bengalis in Orissa, to whom Government has granted sufficient patronage, without saying anything in support of the claims of the Uriyas. The Bengalis domiciled in Orissa, must make common cause with the Bengalis of Bengal. They cannot be expected to mix with the Uriyas as is supposed by some. The Uriyas are to blame if a gentleman from Chota Nagpur has been selected to represent their cause in the Bengal Legislative Council, for it was want of union among the Uriyas, which led to this result.

173. The Sambalpur correspondent of the same paper states that rice sells there at $8\frac{1}{2}$ seers and mung at $5\frac{1}{2}$ seers per rupee, though the Director of Agriculture has estimated an eleven anna crop for that district. This leads to the inference that either the Director was wrong in his calculation or there has been abnormally heavy export of rice from the Sambalpur district. At any rate Sambalpur fares no better than the other districts of Orissa.

174. The *Uriya and Navasamvad* [Balasore] of the 5th February fully endorses the remarks of the Maharaja of Darbhanga on the relations between the rulers and the ruled in connection with the Decentralisation Commission.

175. The same paper is glad to find Babu Sri Krishna Mahapatra, an Uriya Police Officer, promoted to the post of Deputy Superintendent of Police and wishes to see him placed somewhere in Orissa.

SAMBALPUR
HITAISHINI,
Feb. 1st, 1908.

URIYA AND
NAVASAMVAD,
Feb. 5th, 1908.

URIYA AND
NAVASAMVAD,
Feb. 5th, 1908.

URIYA AND
NAVARASAMVAD.
Feb. 5th, 1908.

176. The same paper approves of the prohibition of the export of rice and paddy from Angul by the local officers, on the ground that some relief will thereby be granted to the people, who are in distress.

URIYA AND
NAVARASAMVAD.
Feb. 5th, 1908.

Prohibition of export of rice and paddy from Angul.
177. The Baliapal correspondent of the same paper gives a long account of the scarcity of food-stuffs which prevails in that thana. He states that the distress is universal throughout the thana. Though in some places

there are visible some stalks of paddy, the yield from these very stalks consisted almost entirely of chaff, the quantity of real paddy being almost nil. After approving of the relief measures, initiated by Government in that place, the writer suggests that the suspension of land revenue for the April and November kists and the remission of the Chaukidari tax for the coming year, if sanctioned, would go a great way in counteracting the evil effects of famine. The writer also suggests that the construction of village roads, excavation of tanks and other similar works will do great good to the people.

URIYA AND
NAVARASAMVAD.
Feb. 5th, 1908.

178. The same paper makes an earnest appeal to the public to sink all private differences, to pay entire attention to relief works and to work together in combating the terrible famine, that stares the people in the face.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

The construction of a Branch Railway recommended.

179. The Nilachal Samachar [Puri] of the 7th February recommends the construction of a Branch Railway from the Kapilas Road Station to Kapilas, situated at a distance of

ten miles from that station, to the notice of the Bengal-Nagdor Railway authorities and observes that the branch line will

not only prove remunerative to the Company, but give great relief to the pilgrims who visit god Chandrasekhar on that hill.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

180. The same paper regrets that though its remarks on the Puri Municipality had made the Municipal officers attentive to their duties for a short period, they

have again lapsed into their former inactive state. Babu Jagabandhu, a Municipal Commissioner, is thanked for his opposition to certain building regulations, which, had they been passed, would have proved oppressive to the rate-payers.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

181. The same paper expresses great satisfaction at the appointment of Babu Srikrishna Mahapatra, a Uriya Police Inspector in Calcutta, as a Deputy Superintendent of Police and observes that the gentleman in question

richly deserves his promotion.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

182. The same paper approves of the appointment of Babu Jugalkisore Tripathi as Superintendent of the Kalahandi State.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

183. Referring to the imposition of a new tax on the owners of bicycles run on the streets of the Lahore Municipality, by that Municipality, the same paper points out that this is a vexatious impost not resorted to in

any other part of the world.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

184. The same paper thanks the Raja of Bamra for his liberality in bestowing *bhetis* received by him during his tour through the Barcote pargana of his State on certain schools situated in that pargana. The writer hopes that his example will be followed by other potentates in the Orissa Province.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

185. The same paper is of opinion that the time has come when the people of Orissa should try their best to improve the indigenous arts and industries in that Province. The Raja of Baramba is therefore requested to

encourage the weaving industry at Maniabandi in his State, which was known to turn out best cloths in former times.

NILACHAL SAMACHAR.
Feb. 7th, 1908.

186. The same paper gives an account of the proceedings of a meeting, held in the Zilla School of Puri under the presidency of Mr. Hamilton, the District Collector, to distribute prizes to the deserving students of that institution. It was made clear in the annual report read by

An appeal to encourage cotton industry in Orissa.

A prize distribution meeting in Puri.

the Head-master, Babu Madhusudan Das, that the Puri Zilla School showed very creditable results in the last Entrance Examination and that the number of Uriya students in the institution was increasing day after day.

187. The same paper states that the observances in connection with the *Ardhodaya* bath ceremony in Puri passed off quietly and successfully without any hitch or hindrance, though 30,000 pilgrims bathed in the sea. Of the pilgrims, a large number came from Orissa. A Rani from Mithila also graced the occasion with her presence.

The Raja of Dharacote and his Brahmin subjects.

188. The *Garjatasini* [Talcher] of the 8th February approves of the action of the Raja of Dharacote, who wants to patronise Sanskrit learning by making it compulsory on all Brahmins in his State who do not attend any other school, to attend the Sanskrit *Tol* in that State.

The Arms Act wisely made less strict.

189. The same paper is glad to learn that the rigour of the Arms Act has been relaxed a little by permitting some Police, Forest and Postal officers to keep fire arms in their possession without any license.

Supply of rice in Talcher.

which it is sold is high.

191. The Bhingarpur correspondent of the same paper states that the mango crop in that part of the Puri district is not hopeful.

The mango in the Puri district.

High prices of food-stuffs in Puri.

192. The Puri correspondent of the same paper states that the prices of food-stuffs are very high in that district. How will then the people in that district manage to keep their body and soul together?

Liberality of the Raja of Barakhemundi.

learning in other ways.

194. The same paper states that Babu Sasibhusan Rai, who has been in Talcher for a few days, is in the habit of distributing rice, other eatables and pice among the poor in that place.

195. The Bhingarpur correspondent of the same paper states that cholera prevails in Patupara, Benhpur and other neighbouring villages in the Puri district.

Cholera in the Puri district.

The weavers of Baramba and Tigiria need encouragement.

196. The same paper requests the Rajas of Baramba and Tigiria to patronise the weavers of cloths in Maniabandi and Nuapatna situated respectively in those States as the forefathers of the latter had earned great reputation in India for the fineness and elegance of their textile fabrics.

197. The same paper exhorts every gentleman in Orissa to pay a day's income of his to the fund of the *Utkal Union Conference* and thereby keep the institution agoing.

The Utkal Union Conference.

198. The same paper of the 15th February states that mango blossoms have appeared in plenty in Talcher and observes that if the mango fruits remain on the trees, they would be of great use to the people in these hard times.

199. A correspondent of the same paper writes a long letter giving a pathetic picture of the starving peasants in Orissa, who even in the month of *Pausa*, are roving hither and thither in quest of a handful of rice. The writer makes an earnest appeal to the aristocracy, gentry and moneyed men in Orissa to strain every nerve to relieve their distress. The *Utkal Union Conference* is also requested to show their practical usefulness as a representative body at such a critical time by doing something substantial to relieve the distressed in Orissa.

Distress in Orissa.

Distress in Ranpur.

200. The Ranpur correspondent of the same paper states that the Dewan of that State is busy inspecting the famine-affected tracts in that State.

MELAICHAR SAMACHEER,
Feb. 7th, 1908.

GARJATBASINI,
Feb. 8th, 1908.

GARJATBASINI,
Feb. 8th, 1908.

SAMBALPUR
HITAISHINI,
Feb. 8th, 1908.

UTKALDIPAKA,
Feb. 8th, 1908.

UTKALDIPAKA,
Feb. 8th, 1908.

The mango in Athgarh.
plenty in that State.

201. The Athgarh correspondent of the same paper states that mango blossoms have appeared in Athgarh State, has succeeded in bagging the notorious man-eater, which had killed many persons. Another small tiger is reported to have fallen into a well and died in consequence.

202. The same correspondent states that Ghana Kothkaran, a resident of The Athgarh man-eater bagged. Another small tiger is reported to have fallen into a well and died in consequence.

203. The Puri correspondent of the same paper states that three or four compartments of a thatched house were destroyed by fire in Jhangapita sahi in the Puri town in the last week.

204. The same paper states that cold, cough and fever prevail in the Public health in Talcher. This is said to be due to the change of season.

205. The Dhenkanal correspondent of the same paper states that the Public health in Dhenkanal.

206. Referring to the territorial redistribution question, the *Sambalpur Hitaishini* [Bamra] of the 8th January is of opinion that all the Uriya-speaking districts should be amalgamated together and placed under a Chief Commissioner and advises the Uriyas to memorialise the Government on the subject as soon as possible.

207. The same paper states that two new villages are being established by the Raja of Bamra in the jungle near Debgarh. The work in connection with this settlement suffers from want of labourers.

208. The same paper states that a great scarcity of food prevails in Parjangbis in Dhenkanal and requests the Raja of that State to make suitable arrangements for the relief of the distressed.

209. The same paper publishes a long letter from a correspondent giving a graphic picture of the scarcity of food that prevails in Gandhiberha in Angul. Most of the people there are living upon wild fruits and roots. They also suffer from want of water. The correspondent supported by the editor, draws the attention of the Deputy Commissioner of Angul and Government to the matter.

210. The Bamra correspondent of the same paper states that a tiger has killed several men in that State. The Raja of that State has engaged two *shikaris* to bag the man-eater.

211. The same paper agrees with its contemporaries of the *Utkal dipika* and *Nilachala Samachar*, in their suggestion that in view of the severe famine that prevails now in Orissa, the Government should postpone the Revision Settlement operations till the next year, as the famished people, who run hither and thither in quest of food, cannot attend Settlement Courts with a view to safeguard their interests in land.

212. The *Utkal dipika* [Cuttack] of the 8th February approves of the compromise which Mr. Gandhi and other Indian leaders in the Transvaal have effected with the Government of that place in connection with the registration of the Indians and other matters relating thereto and observes that that Government has found out its mistake and has acted prudently by releasing Mr. Gandhi and other Asiatics who had been thrown into prison under the new law.

213. The same paper gives an account of the proceedings of a meeting held at Madras to sympathise with the distress of the Indians in the Transvaal and approves of the resolutions passed by that meeting. Boycott of British and Colonial goods was adopted as one of the means by which the subject Indians could make their displeasure known to the British and Colonial Governments.

A proposal to suspend Revision settlement operations in Orissa.

Men killed by a tiger in Bamra.

The Transvaal compromise with the Asiatics approved.

Boycott of British and Colonial goods adopted in Madras.

214. Referring to the replies which Mr. Morley gave to Dr. Rutherford and others in the British Parliament, the same paper observes that the Secretary of State for India has turned sympathetic and will perhaps do something good for India.

Utkal Disha,
Feb. 8th, 1908.

The sympathetic Secretary of State for India may do some good.

215. The same paper states that the pupils of the Sunkhala Upper Primary school in Ranpur do not attend their school regularly. The local authorities are requested to do something in the matter.

Utkal Disha,
Feb. 8th, 1908.

The Sunkhala Upper Primary School in Ranpur.

216. The same paper states that the water-rates payable by a large number of poor tenants in Pargana Dolegram in Jajpur, whose paddy crops were lost in the recent floods in that subdivision, have been remitted by the Canal authorities and that the subordinates of that Department have taken advantage of this opportunity to blackmail the poor tenants by holding out the threat that unless a bonus of four annas per head is paid, no remission will be granted. The attention of the higher authorities of that Department is drawn to the matter.

Black-mailing by Canal Revenue subordinates.

Utkal Disha,
Feb. 8th, 1908.

High prices of food-stuffs in Cuttack.

217. The same paper states that the prices of paddy, rice, *biri* (pulse) and *mung* are rising day after day. The mango is uncertain.

Utkal Disha,
Feb. 8th, 1908.

218. The Ranpur correspondent of the same paper states that paddy sells at the rate of Rs. 25 per *sharan*. The Raja of Ranpur is requested to stop the export of paddy for a temporary period, as thereby a conservation of food-stuffs in that State will take place. The mango crop is hopeful and may probably help the people.

Utkal Disha,
Feb. 8th, 1908.

219. The Puri correspondent of the same paper states that there were several fires in the Puri town and that they are all ascribed to incendiarism. The attention of the local Police is drawn to the matter at once.

Utkal Disha,
Feb. 8th, 1908.

Public health in Cuttack.

220. The same paper states that the health of Cuttack is good.

Utkal Disha,
Feb. 8th, 1908.

Public health in Jajpur.

221. The Jajpur correspondent of the same paper states that small-pox prevails in that town.

Utkal Disha,
Feb. 8th, 1908.

222. The same correspondent states that about 10,000 men and women bathed at the Dasaswamedha Ghat on the Baitarni

Utkal Disha,
Feb. 8th, 1908.

Ardhodaya Joga at Jajpur.

223. The Puri correspondent of the same paper states that about 60,000 pilgrims bathed in the sea at Puri on the *Ardhodaya Joga* day.

Utkal Disha,
Feb. 8th, 1908.

The *Ardhodaya Joga* at Puri. 224. The same correspondent states that about 60,000 pilgrims bathed in the sea at Puri on the *Ardhodaya Joga* day. The sea was calm and everything else favourable. Police arrangements were good. Most of the pilgrims belonged to Orissa.

Utkal Disha,
Feb. 8th, 1908.

224. A correspondent named Salyadaci Chotra writes from Khandpara to the same paper to say that the statement made in a recent issue of that paper that men and women belonging to Khandpara are leaving that State for

Utkal Disha,
Feb. 8th, 1908.

Boad and Sonepur in search of food is wrong. There is some distress in some parts of Khandpara, to meet which the Raja of that State is always ready. He has promised help to the Rajas of Baramba and Narsingpur. Is it possible that he will not attend to his own subjects? Though paddy has failed in some parts of that State, *mung*, *kulthi* and other rabi crops will no doubt help the people to a large extent. Even in the affected parts, help will be necessary after the end of March. The Raja of Khandpara is always watchful.

Utkal Disha,
Feb. 8th, 1908.

225. The same paper states that the Revision Settlement operations are

The Revision Settlement operations in Cuttack. in full force in the Cuttack district. Orissa must be considered to be very unfortunate, for in addition to her troubles due to distress, she is being op-

Utkal Disha,
Feb. 8th, 1908.

pressed by a host of Settlement people. The writer has heard some Settlement officers say that raiyats who have been benefited by canal water have reaped more than sixteen annas crop. Officers who begin their work with such preconceived views, are not expected to treat the people sympathetically. The writer states how a man who had provided accommodation for a Settlement Amin,

managed to take possession of a piece of land belonging to another. The Amins sow seeds of dissension in order that they may earn something and in this they are aided by a host of touts and other men, who have no ostensible means of living.

UTKALDIPAKA,
Feb. 15th, 1908.

226. Referring to the abolition of the Nilgiri Higher English School, the same paper of the 15th February states that it fails to endorse the view of its contemporary of the *Uriya and Navasamvad* as also of the Political Agent of the Orissa Feudatory States that the money spent on the Higher English School would be better spent on technical education and that the school in question will do injury to rival older schools. On the contrary, the writer is disgusted at the way in which the Nilgiri Higher English School has been interfered with.

UTKALDIPAKA,
Feb. 8th, 1908.

227. The same paper thanks the Commissioner of Police, Calcutta, for his appreciation of the services of the National Volunteers on the occasion of the recent *Ardhodaya Yoga*, which he expressed in a letter to the Hon'ble

Babu Radhacharan Pal.

UTKALDIPAKA,
Feb. 8th, 1908.

228. The same paper agrees with the *Nilachal Simachar* in the latter's observation that the abolition, by a recent order of the High Court, of the practice of taking down the depositions of parties as witnesses in the vernacular will lead to miscarriage of justice and that the order should therefore be withdrawn. It is specially injurious in Orissa, as most of the Munsifs and other officers, as also the pleaders, are foreigners and are therefore unacquainted with the Uriya language and so unable to understand the spirit of the Uriya depositions.

UTKALDIPAKA,
Feb. 8th, 1908.

229. The Dompara correspondent of the same paper states that the people of Dompara are really sorry to lose the services of Babu Raghavananda Das, late Manager of that estate, who has been transferred to the Canal Revenue Department, and who was an impartial officer, attending both to the interests of the Raja and his people.

UTKALDIPAKA,
Feb. 8th, 1908.

230. A correspondent of the same paper writes to say that Babu Gaurishyam Mahanti, B.A., Superintendent of the Nayagarh State, is sparing no pains in securing the happiness and comfort of the people of that State. He has promulgated an order to the effect that should any man desire to sell paddy, the State would be prepared to purchase it from him on payment of ready cash. So a large quantity of paddy has been and is being purchased at State cost and kept in the state granaries. A portion of this stock is being lent to poor men at a small interest, another portion is being distributed among the helpless as free gifts and the remaining portion is being converted into rice and kept at a particular place in the State. Besides this, the Manager has ordered the construction of *bundhs* and roads, excavation of tanks, etc., which will give work to a large number of labourers. He has also opened an agricultural bank, which is doing excellent work. The writer hopes that the example of Babu Gaurishyam Mahanti will be followed by the Rajas and Superintendents of other States.

UTKALDIPAKA,
Feb. 8th, 1908.

231. Referring to Mr. Nevinson's remarks regarding famines in India and especially in Orissa, the same paper draws attention to two main facts in that connection: firstly that, while famine prevailed a native Raja of a State 20 miles far from Cuttack, spent four thousand rupees in entertaining the Lieutenant-Governor of Bengal and that it is impossible that such a thing as famine should cross the mind of any one in the midst of a sumptuous entertainment; and secondly that the officials do not wish to work in co-operation with a man like Mr. M. S. Das, C.I.E., who is a highly educated gentleman and takes a keen interest in the welfare of his countrymen.

UTKALDIPAKA,
Feb. 8th, 1908.

232. The Dompara correspondent of the same paper states that the construction of a new road from Pathpur to Dompara is giving work to a large number of day-labourers.

233. The same correspondent states that food-grains are not at all available in Dompara for sale and requests the Government to pass orders for opening a godown there at the cost of the State.

A proposal to open a godown at Dompara.

UTKALDIPIKA,
Feb. 4th, 1908.

The mango in Kendrapara.
hopeful in that place.

The *Dalua* crop in Kendrapara.

UTKALDIPIKA,
Feb. 8th, 1908.

234. The Kendrapara correspondent of the same paper states that the mango crop is very hopeful in that place.

The *Dalua* crop in Kendrapara.

UTKALDIPIKA,
Feb. 8th, 1908.

235. The same correspondent states that the transplantation of *Dalua* crop is nearing completion.

236. The Jajpur correspondent of the same paper states that a tiger has killed about 15 or 16 sheep and goats in villages

Barareswar, Narua Patali, Khandgara, etc., in that subdivision of the Cuttack district. The people are in great fear.

237. The same correspondent states that thefts are increasing in number day by day.

238. The Kendrapara correspondent of the same paper states that the public health is not bad and that cholera and small-pox have abated.

239. The Puri correspondent of the same paper states that small-pox prevails at different places in that district.

240. The same paper states that the *Muharram* festival passed off in the Cuttack town without any hitch or hindrance, though the *tazias*, *akhadas*, visitors and other paraphernalia were less in number owing to the ruling famine.

241. The Dompara correspondent of the same paper states that the upper primary school at Pathpur stands in need of a competent Head Pandit.

242. The same paper of the 7th March does not approve of the provisions of the Puri Lodging-house (Amendment) Bill, which though small in size, proposes radical changes that must prove oppressive in the end. The definition

of the word "Lodger" is sought to be altered, and it is proposed to call him lodger, who pays to his *Panda* or any other person a lump sum, in return for the provision of accommodation and bodily comfort by such *Panda* or other person. The practical result of this change will be that no pilgrim will be permitted to stay in the house of his *Panda* or to see his *Panda* in the *Panda's* house. No doubt this will prove oppressive both to the pilgrims and the *Pandas* in consideration of their sacred relations with one another. Equally objectionable is the addition of the word "day" to "night" in one of the sections, whereby the pilgrims will not be able to stay in their *Panda's* houses even in daytime. This will also prove oppressive to the pilgrims. Many *Pandas* will be compelled to license their residential houses, which will no doubt prove derogatory in the eyes of the people. The increase of license fee from 8 annas to Rs. 2 is an arbitrary step that has no justification. This is a second oppression on the pilgrims. His Honour the Lieutenant-Governor was contemplating the imposition of a direct tax on the pilgrims; but owing to the opposition which the proposal met, His Honour's desire could not be carried out. His Honour has taken advantage of the present opportunity to impose a tax on the pilgrims on the plea of amending the Puri Lodging-house Act. This amendment is not only derogatory to the honour of the *Pandas*, *Parikaris* and other temple servants, but is a direct interference with the practices of the Hindu religion. The writer therefore requests both *Pandas* and pilgrims to oppose the Bill and thereby prevent it from passing into law.

243. The same paper states that a public meeting was held in the Jagannath Ballabh Math in Puri on the 20th of the last month, to oppose the Puri Lodging-house (Amendment) Bill, which is supposed to do injury both to the interests of the pilgrims and the *Pandas*.

244. The *Uriya and Navasamvad* [Balasore] of the 12th February publishes an appeal made by Babu Kali Narayan Ray, Secretary, Sadharan Brahmo Samaj, Calcutta, which says that

UTKALDIPIKA,
Feb. 8th, 1908.

UTKALDIPIKA,
Mar. 7th, 1908.

UTKALDIPIKA,
Mar. 7th, 1908.

UBIYA AND
NAVASAMVAD,
Feb. 12th, 1908.

the Brahmo Samaj has appointed a Committee to take steps for supplementing the help granted by Government in adopting relief measures in Orissa and the United Provinces and hopes that the appeal will not go in vain.

245. The same paper states that the mango blossoms have appeared in plenty this year.

URIVA AND
NAVABAMVAD,
Feb. 12th, 1908.

URIVA AND
NAVABAMVAD,
Feb. 12th, 1908.

SAMVAD VAHIKA,
Feb. 13th, 1908.

NILACHAL SAMACHAR,
Feb. 14th, 1908.

246. Learning from its contemporary of the *Utkaladipika*, that the settlement operations have already begun in the interior of the Cuttack district, the same paper points out that in view of the existing distress, it would have

been better had the revision settlement been suspended till next winter. The writer observes that in spite of all protests against the Revision Settlement, the Government is determined to carry it through anyhow.

247. The Maurbhanj correspondent of the *Sambad Vahika* [Balasore] of the 13th February writes to say that the Sanskrit *tol* in Maurbhanj, whose pupils are mostly Uriyas, suffers great inconvenience for want of a house. The Maharaja of that State is requested to see to the matter.

248. Referring to a theft committed in the Balasore station on the Bengal Nagpur Railway of property to the value of Rs. 100, belonging to a third-class passenger, who was taking some rest in the rest-house, where there were no watchmen to guard it, the same paper observes that as the third-class passengers contribute the major part of the income of the Railways, it is a matter of regret that the Railway authorities should prove indifferent to their interests.

249. The Radanapur correspondent of the same paper writes to say that the crops in that part of the Cuttack district having almost totally failed, the poor agriculturists are within the jaws of a dire famine, which is expected to be more horrible than that of 1866. The writer therefore specially requests the Canal authorities to remit canal rates for the current year in that locality.

250. The same paper states that the mango crop is hopeful in the Balasore district.

251. The same paper states that the health of the Balasore town is good.

252. The same paper is glad that the Rajas of Dharakote, Surangi, Barakhemandi and Khalikote have introduced Uriya into the records of their States and hopes that their example will be followed by other Rajas and zamindars in the district of Ganjam.

253. The same paper of the 14th February thanks Lord Curzon, the late Viceroy of India, for the words of sympathy, which his Lordship recently uttered in favour of the Indians in the Transvaal and observes that those who regarded Lord Curzon as the enemy of the Indians, must, no doubt, be undeceived by this his recent utterance.

254. Referring to the *Ardhodaya* bath which was recently celebrated at Chandrabhaga near Konarak in the Puri district, the same paper points out that the passengers had to undergo considerable trouble as they had to walk on foot on the sands of the sea-beach for want of a road and hopes that the attention of the Puri District Board will be drawn to the matter.

255. The same paper recommends the study of English in the Sanskrit *tols* on the lines of the system introduced in the Chaitanya Chatuspathi

256. Referring to Mr. Morley's recent statement in Parliament, in the effect of Mr. Morley's course of his reply to Dr. Rutherford's amendment soothing words on the Indian in favour of India, that he was moved with a friendly and sympathetic spirit in dealing with Indian affairs, the same paper observes that the statement has no meaning so long as its truth is not verified by action. The Indians have been too long accustomed to hear such kind words without deeds, so that the effect produced in their

minds by them is more of disgust than of satisfaction. The writer hopes that the Secretary of State for India will earn the gratitude of the Indians by redressing some of their well-known grievances.

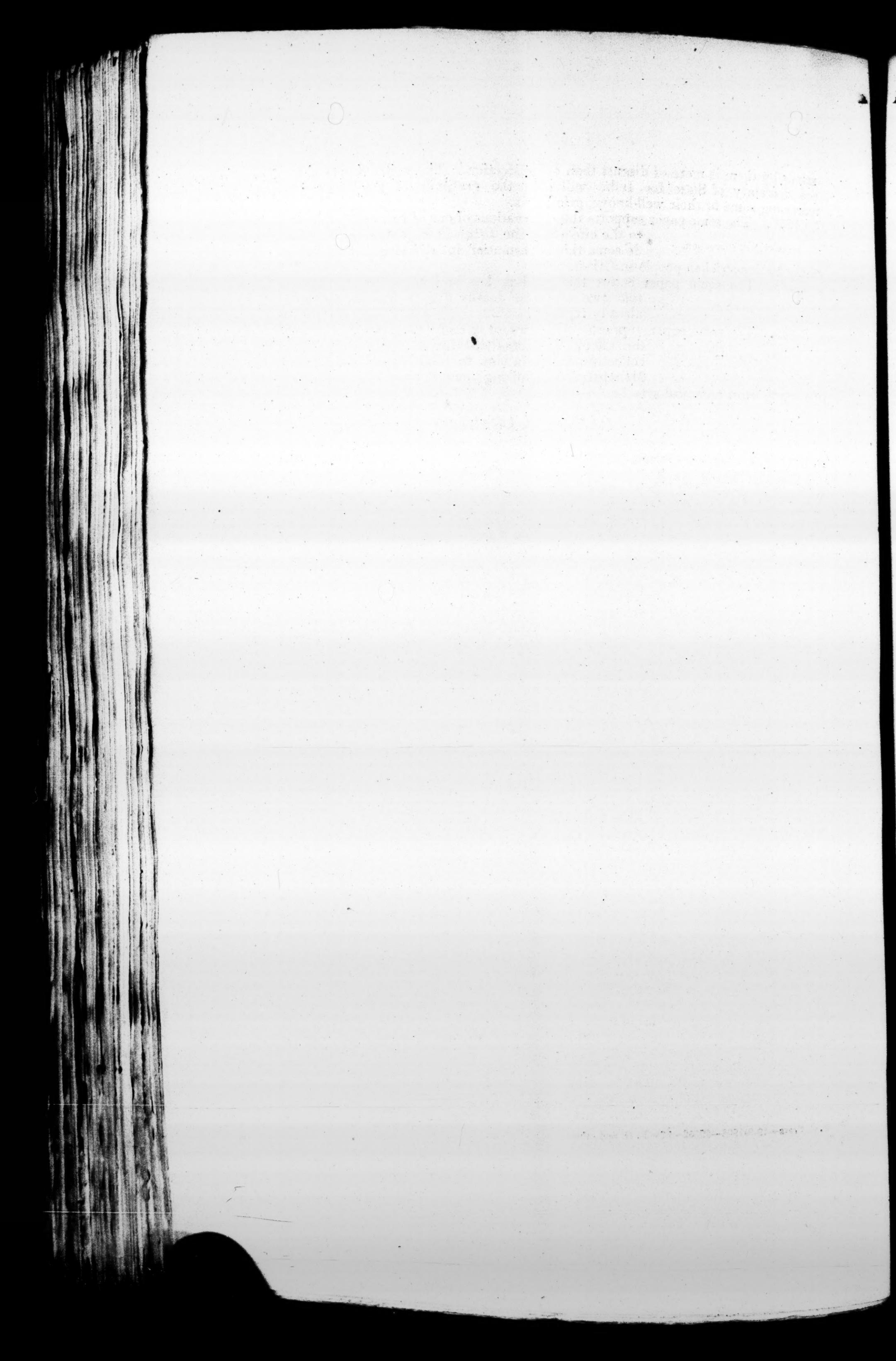
257. The same paper supports the observations of one of its correspondents NILACHAL SAMACHAR,
Feb. 14th, 1908. to the effect that the *Utkal Union Conference* should do some thing substantial in relieving the distress of the famine-stricken people in Orissa.

258. The same paper states that cholera has broken out in Puri and NILACHAL SAMACHAR,
Feb. 14th, 1908. that two or more deaths due to this disease are already reported. Cholera in Puri.

259. The same paper supports the views of one of its correspondents to the effect that the *Utkal Union Conference* should collect funds with a view to send Babu Jagannath Mahapatra, a promising young Uriya, to a foreign country to learn technical arts. Deputation of a young Uriya to a foreign country for education.

RAJENDRA CHANDRA SHASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 21st March, 1908.



REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE

Week ending Saturday, 21st March 1908.

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I.—FOREIGN POLITICS.

287. The *Hindoo Patriot* is of opinion that if the Anglo-Russian agreement can only efface, once and for all, the fear of a Russian invasion, and thereby lighten the load of taxation that has been weighing heavily on the Indian subject, it will be a real blessing and conduce no little towards making the people of this country happier and more prosperous.

HINDOO PATRIOT,
18th March 1908.

II.—HOME ADMINISTRATION.

(a)—Police.

288. The *Telegraph* writes:—

“The Policeman’s friend.” “Titles are bestowed on men for especial services. Little wonder the especial services of Sir Andrew Fraser on behalf of the police have secured for him the not very enviable title of ‘the Policeman’s friend.’ The title was bestowed on Sir Andrew by Mr. A. V. Knyvett, Inspector-General of Police, on the occasion of the former’s opening the Police Training College at Ranchi. And a most appropriate title it surely was. For he openly said ‘my interest in the police is indeed great.’ Well—we all know it. And it needs no ghost to tell us that. As the ‘Policeman’s friend’ he has successfully muzzled a tame High Court which seems to have given up its own power without a struggle. As the ‘Policeman’s friend’ he has financed officers to harass and injure the liberty of the press which has never been slow to expose their and his iniquities. As the ‘Policeman’s friend’—he has done everything in his power to shield the offending police and stop every outlet for criticism.”

TELEGRAPH,
14th March 1908.

289. Commenting on the attitude of Sir Andrew Fraser with regard to

Sir Andrew Fraser on the the Police, the *Behar Herald* declares that if His Bengal Police. Honour wishes to ensure the purity of the service and its moral efficiency, he should not be so impatient of public criticism, which always exercises a moral check on the lower ranks of the police.

BEHAR HERALD,
14th March 1908.

(b)—Working of the Courts.

290. The *Bengalee* writes:—

Bepin Babu’s technical infringement of the law. “In the course of an interesting talk with Babu Bepin Chandra Pal at the party given by the National Council of Education on their Anniversary Day, Sir Gurudas Banerji is reported to have remarked that a single day’s imprisonment at most would have been quite enough punishment for Bepin Babu’s technical infringement of the law.” The remark is entirely worthy of the learned ex-Judge. The sentence of six months’ imprisonment inflicted upon Babu Bepin Chandra not only took the public by surprise, but was in the nature of an outrage upon their common sense and their sense of proportion. The India Press with one voice characterised the sentence as disproportionately heavy, and many were the public meetings held in the country at which the conviction and sentence were bitterly condemned. On the top of these condemnations now comes the opinion of one whose right to speak on the subject none can dispute. It is worthy of note that when the High Court was moved in connection with this case, their Lordships declined to interfere with the sentence passed by the Chief Presidency Magistrate. That shows that even the High Court has lost something of its old independence. Now that Babu Bepin Chandra has been released and the authorities have had an opportunity of noticing the effect which the punishment inflicted upon him has had on the country, is it too much to hope that they will reconsider their whole attitude in relation to the new movement? It cannot surely be to their interest that the impression some of their actions have made, that they are absolutely antagonistic to the nationalist movement and would stop at

BENGALEE,
15th March 1908.

nothing to kill it should become the settled belief of the country. As for our people, they have done enough to convince the authorities that they are in earnest and that nothing that the bureaucracy can do will make them deviate from the path of duty which they have chalked out for themselves. Persecution has now lost its sting. It is but another name for the price which the country feels it must pay for the blessings of constitutional freedom and national regeneration."

AMRITA BAZAR
PATRIKA
14th March 1908.

291. The *Amrita Bazar Patrika* writes:—

Mr. Kingsford. "While sentencing a boy of 7 for throwing stones at a motor car in Upper Circular Road,

Mr. Kingsford turned in the direction of the Press Table and observed:—"Reporters, you can put in the papers that any one brought up on a similar charge will be punished with whipping." But has not Mr. Morley promised to abolish whipping in India? We can, therefore, take it that Mr. Kingsford's words are meant for him. True, Mr. Morley is the Secretary of State for India, and Mr. Kingsford is only an insignificant Police Magistrate. But what then? Under the new dispensation it is the subordinates who lord it over their masters. Then, again, it is an open secret that Mr. Kingsford has developed an abnormal liking for whipping, as a means of punishment. This declaration need not, therefore, cause any surprise to the public."

TELEGRAPH.
14th March 1908.

292. Adverting to the judgment on the appeal in the *Lazarus Brothers' assault case*, the *Telegraph* regrets to find that the

The *Lazarus Brothers' assault case*. Sessions Judge has caught the contagion of magisterial arbitrariness. Granting that the accused were

actually guilty of the offence they were charged with, it was not proper to inflict such rigorous punishment upon their juvenile heads. In awarding punishment to offenders, the Magistrate must have his eye upon the well-being of humanity and not upon the satisfaction of his morbid desire for wreaking vengeance on the criminals before him. No social welfare has been promoted by clapping these juvenile offenders into jail along with hardened criminals. Nor has any political advantage been gained by confining these five young offenders within the four walls of the prison-house. But the social evil of such foolish punishment awarded to such juvenile offenders is clear and manifest. Their docile mind is apt to be highly vitiated by the influence of hardened criminals with whom they have been compelled to associate, and they may turn out undesirable members of the society to which they belong. The journal does not wish to see the rulers turned into manufacturers of malefactors. Moreover, such harsh punishment makes the public feel for the accused, even if the charge is brought home to them. In every case it makes the people discontented, especially when the rulers belong to an alien nation. Such popular discontent bodes no good either to the rulers or to the ruled. It therefore hopes Mr. Morley and Lord Minto will cry halt to those who are pursuing this insane policy of repression.

INDIAN EMPIRE.
17th March 1908.

293. Commenting on the conviction by the Sessions Judge of Dinajpur

Lazarus case. in the *Lazarus Brothers' assault case*, the *Indian Empire* observes that this is one of those cases in

which fair and impartial justice cannot be expected. The executive feel bound to convict persons figuring as accused in cases in which white men happen to be complainants. The law, whose dignity consists in being no respecter of persons, is thus disgraced by being made to shield a white man's offence. Such perversions of the nobility and majesty of the law are sure to discredit the administration of justice in the eyes of even the most submissive and law-abiding people. If British rule must endure, it must vindicate the character of its administrators, and above all, its law. Corruption in any shape and by whatever name it is called, must sooner or later die a natural death.

(d)—*E'ducation.*

BENGALEE.
18th March 1908.

294. The *Bengalee* is glad to be informed that the misunderstanding which occurred between Mr. H. R. James, Principal, Presidency College, and some M. A. students, under Mr. James and his students. circumstances already reported, has been removed, to the satisfaction of the latter. The journal is always anxious that relations of the utmost cordiality

should prevail between the teacher and his pupils, for that is the teaching of the *Shastras*; and it is mortifying to itself to find these relations strained, whether through the fault of students or their teachers. If respect is due from the pupil to the teacher, courtesy is equally due from the teacher to the pupil. What a pity this is so often forgotten.

295. *Bande Mataram* finds it reported that the jubilation at the Jubilee Convocation or provocation? Convocation of the Calcutta University was marred by hisses and deprecatory ejaculations. Such a demonstration of outraged self-respect is hardly logical. Those who attend the functions of the bureaucratic University must be prepared to stand the presence of undesirable persons and swallow many strange doctrines. The bureaucratic University cannot have any claim on the State coffers if it does not emphasize the truth that loyalty to alien rulers is the beginning of wisdom. The Vice-Chancellor was in duty bound to wind up his long discourse by an appeal for loyalty, and to have interrupted him with taunts when he was playing the learned slave shows a distinct want of a sense of humour.

296. Commenting on Dr. Mukherji's University address, which it Dr. Mukherji's University speech. severely condemns as being opposed to the interests of the student community, the *Amrita Bazaar Patrika* thinks that Dr. Mukherji was not quite serious

when he appealed to the students to give up politics and become loyal. For, if he has any knowledge of the currents and under-currents of feeling that permeate Indian society, he is no doubt aware that the pearls he scattered were not likely to be appreciated by those for whom they were intended. The journal can guarantee the fervent loyalty of the entire race of Indian graduates if they will each be given a High Court Judgeship; but as that is not possible, the bitter criticism of Government among the vast majority of graduates must be put up with.

297. Contrasting the attitude of the authorities both here and in England with regard to students taking part in Students and politics. political movements, the *Bengalee* write:—

"We know something about the discipline which prevails in our colleges and schools. We know also something of the discipline of European educational institutions, and we unhesitatingly say, without fear of challenge or contradiction, that it would be difficult to come across a better-behaved class of young men and one more amenable to discipline than those we meet with in our Indian colleges and schools. Where discipline suffers, punish by all means. Where there is lawlessness, let swift retribution overtake the breaker of the law. But do not magnify school-boy frivolities into criminal offences and punish the offenders as hardened malefactors. We fear there was a disposition, especially in the new Province, to treat our young men as embryo rebels and deal with their faults, due to excess of youthful zeal, as crimes that deserve the severest penalties. We remember a remark of Mr. Justice Holmwood in a case of this kind, when he said, with a feeling of natural indignation, that boys are boys all over the world. There has been an uninterrupted course of official bungling since the partition of Bengal; and not the least mischievous of these blunders has been the treatment of our boys."

BANDE MATARAM,
16th March 1908.

AMRITA BAAR
PATRIKA,
18th March 1908.

BENGALEE,
19th March 1908.

(g)—*Railways and Communications, including Canals and Irrigation.*

298. The *Bengalee* reports a case where a ticket-collector on the Bengal-Nagpur Railway was found in the habit of insulting native female passengers by forcibly taking tickets from their hands on the plea of checking them and at the same time of squeezing their hands and cutting improper jokes. The journal trusts an enquiry will be made, and that if the ticket-collector be proved guilty, serious notice may be taken of his misconduct.

BENGALEE,
15th March 1908.

(h)—General.

AMRITA BAZAR
PATRIKA,
13th March 1908.

299. With reference to the memorial recently submitted by the clerks of the Postmaster General's office to the Director-General Post Office, for a reconsideration of their pay and prospects the *Amrita Bazar Patrika* says:—

The clerks of the Postmaster General's Office.

"We have already put certain queries to the Director-General in connection with the undoubted jobbery and nepotism prevailing in the Department under his *regime*, such as were unknown under his predecessors; but no reply has yet been vouchsafed. Meanwhile discontent is growing greater and greater in almost every rank of the service, and the clearly laid down promises and pledges of earlier British rulers are being ruthlessly broken. All this does not certainly reflect any credit on the present management of the Department; and we hope Mr. Stewart Wilson will yet retrace his steps and not wreck his reputation by such acts as we have already pointed out."

BENGALEE,
14th March 1908.

300. With reference to the gratuity of Rs. 100 given to Musamat Ghetini Dasi, mother of Rajani Kanta Das, a brazier, who died of injuries inflicted on him by a *parawala*, the *Bengalee* writes:—

Inadequate gratuity.

"It is hardly necessary to say that the gratuity sanctioned by the Government of India is most inadequate, and we have no hesitation in saying that it will produce a painful impression upon the public mind. Do the Government think that a sum of Rs. 100 is a fair price for the life of an Indian? The man whom the *parawala* so fatally injured was evidently the only earning member of his family. Do the Government think that the sum they have sanctioned would enable the remaining members of the family, all of them evidently helpless, to maintain themselves for any length of time? It is but common-sense that the Government should have granted a monthly allowance rather than a lump sum, and that if they granted a lump sum at all, it should have been far more adequate than it is. Even a compassionate gratuity need not, we think, be a nominal gratuity. In the present case it is nothing better."

BENGALEE,
14th March 1908.

301. The *Bengalee* finds that the attitude of the official class towards *swadeshism* has undergone some change within the last few months. Instead of showing open and avowed hostility to it, some of them are inclined to extend their qualified patronage to it. There is a widespread determination on the part of the people to live in accordance with the principles of *swadeshism*. The officials cannot be unaware of the above fact, and it may possibly be that that is the very reason why it has been thought necessary to enter into some sort of compromise with *swadeshism*. But if the officials are really desirous of impressing the people with the improvement in their temper, they shall have to do other things than patronising *swadeshi*. The journal cannot forget that the Seditious Meetings Act is hanging like a Damocles' sword on the head of India, that dozens of young men are still rotting in jail, and that there is yet no respite in prosecutions for sedition.

BENGALEE,
15th March 1908.

302. Although His Excellency observed from his place in the Imperial Legislative Council that a mighty wave was sweeping through the heart of Asia which bore on its crests new ideals and aspirations, the *Bengalee* regrets that it has seen no tangible evidence of the practical recognition of this truth. The retrograde administration of the new Province which relies upon repression as the most potent instrument of Government is regarded as one of the darkest chapters in the annals of British rule in the country and the signs of improvement are as distant as ever. The journal believes that no true reform will ever be introduced into the Government so long as the Indian Civil Service continues to be the governing body of the country. The reorganisation and reconstitution of that service is therefore considered to be the indispensable condition of Indian progress.

AMRITA BAZAR
PATRIKA,
16th March 1908.

303. The *Amrita Bazar Patrika* considers the dismissal of a portion of the telegraph peons that went on strike as an unworthy act. When the whole delivery staff had gone on strike, either all of them should have been re-employed or all should

have been dismissed. But while only the temporary men have been taken back, those who have spent the best years of their life in the service of the department, have been dismissed. The public certainly have a right to demand that they should not be made to suffer for such idiosyncrasies of the superior staff of the Telegraph Department. It is hardly possible for the department to restore the system of delivery to its former efficiency with new men; while it is unjust that men who have served Government faithfully and well for 10, 15 and 20 years should be deprived of their bread for an offence which has not earned the same severe punishment for those who have much less claim to the sympathy and consideration of their masters. Even if it be deemed right that the men should be punished with dismissal, they should be admitted to what gratuity they have earned by their respective service. It is a pity such a gross wrong should be perpetrated in the presence of the Viceroy, and that the latter would give no protection to the poor wretches.

304. The *Amrita Bazar Patrika* hears that Mr. Lyall had been personally

Mr. Lyall, District Magistrate of Bhagalpur. to Calcutta, along with the Public Prosecutor of Bhagalpur, to instruct the Deputy Legal Remembrancer to oppose Babu Rash Behari Mandal's rule

for the transfer of his case. Evidently Mr. Lyall considers the matter so important that he could not entirely rely on the Public Prosecutor to act by himself. The latter's fee, when he is away from the town on Government work, is Rs. 100 a day. Who will pay his heavy bill? Surely the Indian tax-payers, who will also bear the expenses of Mr. Lyall's journey. By the way, is Mr. Lyall entitled to get his salary for the days he was absent from Bhagalpur to circumvent his opponent, Rash Behari Mandal? What an edifying spectacle—a Magistrate fighting with a zamindar at the public expense! It is high time the Government of India intervened and put a stop to the scandal. The general impression is that Mr. Lyall has mesmerised Sir Andrew Fraser.

AMRITA BAZAR
PATRIKA,
16th March 1908.

III.—LEGISLATION.

305. Commenting on the Whipping Bill introduced in the Imperial Council on Friday last, the *Amrita Bazar Patrika*

The Whipping Bill. observes that one of the reasons why whipping is

regarded with such horror is that the Magistrate is empowered to have his sentence executed then and there. As a rule, as soon as a sentence of whipping is passed, it is carried out. But the Bill contains no provision against this arbitrary use of authority. The journal hopes, therefore, that a clause will be inserted to the effect that the execution of the sentence of whipping should be stayed when a prisoner, thus sentenced, seeks redress in an Appellate Court, and must not be carried out till the result of the appeal is known. Referring to the Home Member's plea of want of funds with regard to the segregation of prisoners, the journal writes:—

"Here is a remarkable phenomenon in the administration of public affairs in India. The responsible rulers suffer from no dearth of money when military expeditions have to be undertaken or when the hands of the executive officers have to be strengthened. Indeed, four or five years ago, when the pay of the British soldier was increased and the police force was largely augmented, the exchequer was full. But there is no money when you talk of education or other reforms in which the people are interested. All the same, the money which Government has in its custody belongs to these people and not to it. Fancy the position then. The people are taxed beyond their capacity. But the taxes which they pay, are not returned to them in the shape of beneficial measures, but are, generally speaking, spent upon works in which they have no or very little interest. And, it is said, we live under the enlightened rule of England—the most civilised country in the world!"

306. The *Bengalee* in regarding with satisfaction the introduction of the

Ibid. Whipping Bill, doubts very much if the Government would have thought it necessary to amend

the Whipping Act if Mr. Kingsford had not so persistently forced the question of whipping on the attention of the public. It welcomes the limiting of the

AMRITA BAZAR
PATRIKA,
16th March 1908.

BENGALEE,
17th March 1908.

punishment to fifteen instead of thirty stripes in the case of juvenile offenders, and suggests that where juvenile offenders are concerned, the law should make it clear that whipping is to be administered by way of school discipline and that it is never to be inflicted for political or quasi-political offences.

BENGALEE,
18th March 1908.

307. Commenting on the Whipping Act Amendment Bill, the *Bengalee* Whipping Act Amendment Bill. considers it desirable that the Legislature should limit the class of offences for which a juvenile may be flogged, and not leave it to the unlimited and undefined discretion of first class Magistrates who are in this country not necessarily men of mature judgment. It warns the authorities that public opinion in India will strongly condemn an omission so glaring as this.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

STAR OF UTKAL,
14th March 1908.

308. The *Star of Uthal* commends Mr. Garrett for his zeal and energy in endeavouring to relieve the distress of the famine-stricken people. Mr. Garrett is doing all that a man can do, and no sane man can expect him to do more.

BEHAREE,
17th March 1908.

309. With regard to the work done by Mr. Egerton in the famine operations in the Darbhanga district, the *Beharee* The famine in the Darbhanga district. trusts the omission of Mr. Egerton's name from the Honours List was not accidental, but that it was rather due to the desire on the part of the Government to mark at the earliest opportunity their sense of appreciation of Mr. Egerton's work by a more substantial recognition than that implied by the conferment of a title or decoration. The journal assures the Government that an adequate appreciation on their part of Mr. Egerton's valuable services to the people of his district during the late famine, will find a sympathetic response in the hearts of the people of Darbhanga in particular and Bihar in general.

VI.—MISCELLANEOUS.

HINDOO PATRIOT,
13th March 1908.

310. The *Hindoo Patriot* thinks the Beharis are to be congratulated on their having at length secured a Provincial Conference of their own. Practically every enlightened Province and Presidency has got a Provincial Conference of its own, and it is inconceivable why Behar, which is no longer in the category of benighted provinces, should have hitherto gone without a similar organisation. Steady advance as Behar has been lately making on the right lines, it is regrettable that the national awakening of the people of that province has yet to come.

HINDOO PATRIOT,
13th March 1908.

311. The *Hindoo Patriot* finds that the students of Madras are going too far in their zeal to serve their country. As in Madras students. Bengal, so in Madras, there appears to have sprung up a set of leaders who are inflaming the immature minds of the boys and are inciting them to commit all sorts of unpardonable and shameful excesses. Surendra Nath Aiyar, in the course of an address to the students, exhorted them to defy the order of the Commissioner of Police and even to shed their blood if necessary. The journal considers it time enough that the leaders came forward to warn the students against being misled by the so called popular leaders whose sole object is to see the fun of others being punished while they themselves are in safety.

BANDE MATARAM,
13th March 1908.

312. *Bande Mataram* observes that the success of passive resistance at Tuticorin ought to be an encouragement to those who have begun to distrust the power of the new weapon which is so eminently suited to the Asiatic temperament. The Tuticorin strike is regarded as a perfect example of what an isolated labour revolt should be. The operatives must act with one will and speak with one voice, never letting the temptation of individual interest or individual relief get the better of the corporate same in which lies the whole strength of a labour combination, and the educated community must give both moral and financial support with an ungrudging and untiring enthusiasm till the victory is won, realising that every victory for Indian labour is a victory for the nation and

every defeat a defeat to the movement. The Tuticorin leaders must be given the whole credit for the unequalled skill and courage with which the fight was conducted and still more for the complete realization of the true inwardness of the Nationalist gospel which made them identify the interests of the whole Indian nation with the wrongs and grievances of the labourers in the Coral Mill.

313. The *Musselman* is of opinion that men like Messrs. Kerr Hardie and Nevinson come out to India not because of mere whims nor that their labours were exactly those of

A sign of the time.

love, but because the less biased section of the people of England have begun to question the infallibility of British administration in India. They seem to have grown rather sceptic and eager to ascertain the true nature of the relation at present existing between the Government and the governed in this country. India must therefore present her case before these unbiased British worthies with genuine merits of strength and ability and not at all with the air of beggar-like solicitude. For it is might and not mendicancy that must ultimately right her wrongs. If she can once betray the bureaucracy in its weakness before the British public, her cause is sure to gain by leaps and bounds even though her ultimate salvation may not be the consummation of a very near future.

314. The *Amrita Bazar Patrika* observes that having secured His Excellency the Viceroy's appreciation the accredited agents of the All-India Hindu Religious Association will now find it possible to impart religious and social instruction to the members of the Hindu community without being dogged by spies and their names figuring in the official black-book.

315. The *Telegraph* protests against the appeal for enlisting volunteers to improve village sanitation in Bengal and to serve as village watchmen. Political agitators have of late been doing much injury to national progress by weaning away boys from their studies and using them for political purposes. It declares that those who advocate or adumbrate these plans and want to divert the attention of youths are not friends but enemies of the country.

316. Referring to the preference shown to Japanese as against Indians in British Columbia, the *Bengalee* thinks it was time that Englishmen ceased to talk of India forming part of the British Empire. The old description of India as a dependency pure and simple, or as a "Jewel in the British diadem" in the sense of a merely valued possession, was far more accurate than the description of India as a part of the Empire which has recently come into vogue. "Japan's claim must be respected, because Japan is in a position to enforce her claim. India must go to the wall, because she does not know and has not the power to assert herself."

317. The *Hindoo Patriot* is of opinion that Mr. Wynch, the local Collector, is solely responsible for the riots that have taken place at Tuticorin and Tinnevelly.

The Tuticorin and Tinnevelly riots. The cause of the outbreak is attributed to the prohibition of public meetings and processions, preparations for which in honour of Bepin Chandra Pal's release were being made. Such so-called precautionary steps have often been a source of much trouble in recent times all over India, and it is a fact that there have been no disturbances where such precautionary steps have not been taken.

318. The *Amrita Bazar Patrika* quotes a paragraph from *India* referring to the despatch of bombs and rifles to this country from America. Despatch of bombs and rifles to this country from America. The journal endeavours to ridicule the folly and panic of the Indian authorities. Commenting on this, the *Amrita Bazar Patrika* observes that by its acts and measures, the Indian bureaucracy is making itself a laughing stock both here and in foreign countries.

MUSSALMAN,
13th March 1908.

AMRITA BAZAR
PATRIKA,
14th March 1908.

TELEGRAPH,
14th March 1908.

BENGALEE,
March 15th 1908.

HINDOO PATRIOT,
16th March 1908.

AMRITA BAZAR
PATRIKA,
17th March 1908.

BANDE MATARAM,
17th March 1908.

319. *Bande Mataram* declares that the outbreak at Tinnevelly is significant as a warning both to the authorities and to the leaders of the popular party. For the bureaucracy, it should be an index of the fierceness of the fire which is burning beneath a thin crust of patience and sufferance and may at any moment lead to a general conflagration. To the popular leaders it is a warning of the necessity to put their house in order, to provide a settled leading and as much organisation as is possible, so that the movement may arrive at a consciousness of ordered strength.

BANDE MATARAM,
18th March 1908.

320. *Bande Mataram* writes:—
The need of the moment. “The organization of *swaraj* can only be effected by a host of selfless workers who will make it their sole life-work. It cannot be done by men whose best energies and time are given up to the work of earning their daily bread and only the feeble remnant to their country. The work is enormous, the time is short, but the workers are few. One institution is required which will train and support men to help those who are now labouring under great disadvantages to organize education, to build up the life of the villages, to spread the habit of arbitration, to help the people in time of famine and sickness, to preach *swadeshi*. These workers must be selfless, free from the desire to lead or shine, devoted to the work for the country's sake, absolutely obedient yet full of energy. Thy must breathe the strength of the spirit of selfless faith and aspiration derived from the spiritual guides of the institution. The material is ready and even plentiful, but the factory which will make use of the material has yet to be set on foot. When the man comes who is commissioned by God to do it, we must be ready to recognize him.”

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.,
WRITERS' BUILDINGS,
The 21st March 1908.

G. C. DENHAM,
Spl. Asst. to the Depy. Inspr.-Genl.
of Police, Crime and Railways, Bengal.